

The Brooklyn Jewish Center Review

October, 1945

OUR CASE AGAINST "THE NEW YORK DAILY NEWS" AND "CHICAGO TRIBUNE"

By WILLIAM I. SIEGEL

TOWARD A PROGRAM OF JEWISH ACTION

By DR. SOLOMON GRAYZEL

JEWISH FARMERS IN THE UNITED STATES

By ALFRED WERNER

INVICTUS — SECOND OF A SERIES OF WOODCUT REPRODUCTIONS

By ISAC FRIEDLANDER

LUDWIG LEWISOHN'S APPEAL TO CHRISTIAN SYMPATHY

By MARK SOLITERMAN

WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

NEWS OF THE MONTH

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forum lectures

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October 29th

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America's foremost woman journalist



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SUBJECT:

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BROOKLYN JEWISH CENTER REVIEW

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No. 7

OUR CASE AGAINST "THE NEW YORK DAILY NEWS" AND "THE CHICAGO TRIBUNE"

TWO recent effluvia of the McCormick-Patterson group of newspapers compel protest against a particularly vicious and sickening form of journalistic hypocrisy. The *Chicago Tribune* lately advised the Jews of America to cease any concerted effort to combat anti-Semitism in the United States since "it promotes the very prejudice they seek to suppress." This comment was made in reference to the news item that the Joint Defense Appeal, consisting of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, intended to raise \$4,000,000 to be expended in a nation-wide campaign to eradicate anti-Semitism in this country. The *Tribune* proceeds, in its gratuitous advice-giving, on the curious theory that, because religious or race prejudice is an illogical emotion, it cannot be combatted by logic or by educational efforts. From this premise, which is at least debatable, the pretentious and obviously false conclusion is drawn that, therefore, the Jews must sit by with folded hands and do nothing in an effort to defend themselves against a movement which not only strikes against the well-being of the Jews of America, but against the very roots of our American institutions.

There might be sources from which this advice could be accepted with good grace, albeit with the reservation that the advice was, if well intentioned, nevertheless inaccurate. Coming from the *Chicago Tribune*, no such charitable construction can be placed on the article. Its partnership with Isolationists and the Christian Fronters, the encomiums which

it heaped on Wheeler and Lindbergh, and its approval of the latter's Des Moines speech (charging the Jews with being among the instigators of the war), utterly unfits it to be a friend or advisor of the Jews of America. Certainly, if there ever was a modern example of a "wooden horse," it is the *Chicago Tribune* bearing gifts of counsel to a people who have never before been the beneficiary of its sincere interest.

The *New York Daily News* bears a family relationship with the *Chicago Tribune*. It has on occasion said a kind word for Palestine and for the Jewish National Commonwealth. Nevertheless, it is imperative that a proper scale of values be utilized in measuring the protestations of would-be friends.

The recent article by John O'Donnell in the *News* concerning the Patton incident effectively destroys any claim of the *News* to friendliness towards Jewish problems. It will be remembered that O'Donnell, in substance, stated that, because General Patton had slapped a Jewish soldier, Secretary Morgenthau, Sidney Hillman, Mr. Justice Frankfurter and others had "bellowed in the White House" against Patton and had been the real cause of his removal from the command of the Third Army. The falsity of the article was two-fold: One, in the fact that the soldier was not a Jew. Two, in the further fact that these men (except Mr. Justice Frankfurter who is bound by the dictates of judicial dignity to be silent), denied saying a word about the incident. The vice of the article lies even deeper than its falsity. By terming

Sidney Hillman a "Latvian, ex-rabbinical student," and the group of them as "this republic's foreign-born political leaders," O'Donnell clearly was raising the red rag of racial prejudice. That this is so is further proven by the fact that the same article, printed also in the *Washington Times Herald* (third member of the McCormick-Patterson "Axis"), said: "An honest birth record, spelling out the names of the paternal grandfathers of this triumvirate would be interesting, even if the educated Christian Americans could not read it." This was such a raw and direct incitation to racial bigotry that it was dropped from a later edition of the paper. It was clear, however, what the intention of the writer actually was.

There is an ancient maxim of the law, *noscitur a sociis*, to the effect that one is known by his associates. It applies with equal force to the relationship of employer and employee in the case of the *News* and John O'Donnell, the *News'* Washington columnist. So far, the *News* has made only the most perfunctory reference to the matter, although strong protests against this article, emanating from Christian and Jewish sources alike, have been brought to its attention. In the absence of a more affirmative action on the part of the *News*, we have a right to assume that O'Donnell's snide bit of journalism meets with its approval. It is unfortunate that so many of the readers of the *News* are Jews. The prosperity of a newspaper depends, of course, basically on its volume of advertising. That, in turn, however, as a matter of business, is determined by its circulation. It is to be regretted that so many Jews cannot realize how foolish it is to nourish an enemy.

— WILLIAM I. SIEGEL

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

Good Manners at Services

THE *Jewish Post*, one of the best of our Anglo-Jewish periodicals, recently reprinted two brief articles, originally appearing in the *Synagogue Bulletin* and in a community paper, each published in a different part of the country. Both dealt with the same problem, a problem that gives grave concern to all who want to see the development in America of a beautiful and ideal Jewish religious life. I wish that everyone who attends Synagogue services would read what these writers have to say.

The first article comes from the pen of Rabbi Gershon Hadas, the rabbi of the leading congregation in Kansas City. This is what he writes:

It may well be said that *derech erez*, good manners, is an expression of religion. A religious person invariably possesses fine manners. Where there is holiness within, there is courtesy without. There may be good manners without religion, but there can be no true religion without good manners.

That is why it is obnoxious to find bad manners in and about the Synagogue. Surely in a sanctuary our manners should be at their best. Only the most extraordinary circumstances should provoke any of us to violate the precincts or the neighborhood of the Synagogue.

The Synagogue is not a theater, and even if the temperature or the humidity is not altogether comfortable, it is indecent to march in and out of the Synagogue. The ritual is not a show put on for entertainment and even if it does not hold your interest, it is vulgar to disturb worshippers by conversation.

The services for Rosh Hashonah and Yom Kippur constitute carefully developed patterns that become meaningful when the entire ritual is read.

We repeat, those who have no holiness within the Synagogue have no courtesy without. They gather in groups in the foyers, at the entrances, on the front stairs, and on the sidewalks. This is the final outrage of those who lack *derech erez*. This extramural congregation is disgraceful in our eyes, a source of humiliation to us in the eyes of our neighbors, and unquestionably a form of profanity in the eyes of God.

Fortunately, there are not many of us who are so thoughtless in our manners in the Synagogue, but these few lessen the dignity and the grace and the inspiration of our services. We plead with them not to rob us of that which is rightly ours—and theirs.

And then follows a reprint from the *Jewish Review*, of Erie, Pennsylvania, reacting to the same condition evident in so many synagogues. From this we quote the following passage:

Reports of "Synagogue Discipline" come from Chicago, from the Anshe Emet Synagogue. Here a ruling was passed that the Rosh Hashonah Services last until 12:30 o'clock, that no one be admitted after 9:30 o'clock, and that no one be permitted to leave the synagogue until the end of the services. In addition, we know of many synagogues that close their doors at a stated hour preceding the Kol Nidre and Yizkor services and do not open them until the close of these services.

Does all this seem arbitrary and dictatorial? It is made necessary by "habits of irreverence" that have grown up in America and in our relations with the synagogue. The traditional synagogue of our grandparents was no "Kaddish factory." The people whose memories are invoked never came to the synagogue to recite a hurried *El Moly* and run.

We need a discipline to break these habits, and to return to the synagogue the dignity it deserves. Several years of such policies in any synagogue will make their fulfillment habitual and thus return to the synagogue its traditional respect.

There is no need for additional comment on what these writers so well expressed. Their words are a challenge to every thinking Jew. A religious service, if it is to lift the worshippers to lofty heights of thought and deed, must be inspiring. And it cannot be inspiring unless it is marked by dignity and reverence. This is so self-evident, so axiomatic, that it appears strange to have it brought to our attention. But, just because it is so self-evident, there is a tendency to disregard it. The Brooklyn Jewish Center has achieved much in the furtherance of our religious ideals. Let us set the example for all American Jewry in fashioning a religious service that shall inspire every worshipper to say in the words of the Patriarch Jacob: "How full of awe is this place! This is none other than the House of God and this is the Gate of Heaven."

Israel H. Perutthal

80 PERCENT AMERICAN JEWS FAVOR ZIONISM

EIGHTY percent of the American Jewish community is actively in favor of the Zionist program, and a greater part of the remaining twenty percent are either indifferent or uninformed, Dr. Felix A. Levy of Chicago, chairman of the Committee of Unity for Palestine of the ZOA, said in a statement replying to the one issued this week by Lessing J. Rosenwald, president of the American Council for Judaism. Mr. Rosenwald had declared that "an overwhelming body of American Jews" opposed Zionism.

"There is absolutely no factual basis for statements such as that made by Mr. Rosenwald," Dr. Levy said. "The organization which he represents has, in the course of three years of high-pressure public relations effort, been able to muster, even according to its own claims, only eighty thousand members."

In the last issue of the Review there appeared a pessimistic though provoking outline of the Jewish future. Dr. Grayzel, who is the editor of the Jewish Publication Society of America, now follows this with what appeals to him as a more positive solution to the problems facing us.

DESPITE the victory over the forces of evil, it is easy these days for a Jew to be a pessimist. Our ears still echo with the cry of the martyred millions. Our hearts are still anguished over the failure of humanity's conscience to function. We still stand appalled over the unwillingness of England to perform an act of simple justice towards Palestine. We sense, moreover, that anti-Semitism is far from defeated and that, given a chance, it will again break out in all its fury. All this is enough to bring the most sanguine spirit to the brink of despair. Gloomily we peer into the future and ask ourselves what we can do. One cannot minimize the tragedy or argue it out of existence; we cannot revive the dead. We can, however, consider our situation and seek out those areas of our life as Jews in which intelligent activity can improve the spiritual attitudes and the physical welfare of the living. Four such areas seem to stand out.

The first is not so much an area of activity within Jewish life as the cessation from an ill-advised activity centered outside of Jewish life. It is necessary to point out that nothing can be gained, and that everything may be lost, by dwelling too long and too often upon the price we have to pay for our Jewishness. For a good many years anti-Semitism has been the subject of major interest in Jewish circles. No conversation among Jews is quite free from it; books by the hundreds have been written about it; it is the test of every act by a fellow-Jew; and, apart from philanthropy, it is the core of our communal activity. Yet all our words and all our actions have availed us nothing. We cannot abolish anti-Semitism for the simple reason that it is not of our creation. It has been pointed out repeatedly that even if all the Jews became paragons of virtue, there would still be anti-Semitism, since it is a concomitant of certain social and economic evils in which all mankind is

TOWARD PROGRAM OF JEWISH ACTION

By SOLOMON GRAYZEL

involved. What our zeal in fighting anti-Semitism has achieved is not a mitigation of hostility against the Jews, but an accentuation of fear among ourselves.

Many reasons have been advanced for the total abandonment of Jewish life by a large number of our people. Ignorance of Jewish life, secularism, economic pressure, social climbing and a host of other causes and motives, separately or in combination, have played their part in the efforts of so many Jews "to pass" into the indistinguishable mass of the population, or at least to shed their Jewishness. There is, however, still another reason, increasingly apparent to anyone coming in contact with spiritual ex-Jews, namely, a desire to throw off the heavy burden of sorrow and fear which the Jewish relationship imposes. A century ago Heinrich Heine said that Judaism is not so much a religion as a misfortune. The past century has made this *bon mot* real to every child brought up in a Jewish home. The preoccupation with anti-Semitism, the place of honor which the subject occupies in Jewish life, could have no other result than a will to escape.

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It is certain that the Jews of centuries ago also knew that their lives were insecure. They were hounded and humiliated, exiled and persecuted in some respects more persistently than we are today. Was their loyalty stronger than that of the Jews of our age? In all likelihood there were renegades among them too, though not nearly so many in proportion. But there were at least two factors in Jewish life of former days which kept them within the fold. One of these was the negative fact that the existence of anti-Jewishness was taken for granted. There was plenty of sighing and weeping, but home conversation and communal activity did not perpetually turn on the subject of how to avoid the obviously unavoidable as long as one remained a Jew.

It would be absurd to argue that anti-Semitism should be disregarded by the

Jews of today. Assuming, however, as we must, that anti-Semitism is a symptom of social maladies, it is these last which should properly form the subjects of Jewish discussion and the objects of Jewish efforts at amelioration. Thus meaning and direction will be given to Jewish life, and Judaism will be portrayed for what it really is—a challenge to the eternal struggle against evil, a high and noble endeavor which only the mean in spirit and the poor in courage will abandon. Our sufferings may not be obviated thereby, but they will at least acquire some sense.

FROM DR. GRAYZEL'S PROGRAM

There can be no solution to the problem of Jewish education for the children unless we solve the problem of the Jewish education of adults.

Jews tend to exaggerate the view that they are the objects rather than the moulders of their history.

Jews are more vulnerable to external forces. . . . In self-defence they must try their utmost to guide social and economic forces before they get out of hand.

If the building of Palestine takes a century, or two, or three, it still will be worth whatever we invest of energy and wealth.

The second reason why the Jews of the past were remarkably loyal to their Jewishness was their greater knowledge. The fortifying power of knowledge among the Jews has been talked of so long that no further elaboration of it need be attempted here. Not every Jew of the ancient days was a scholar; the majority must have been comparatively ignorant of the more profound books

which lie at the foundation of the Jewish heritage. But there are degrees in ignorance, and the Jewish ignoramus of former periods would have found the modern Jewish ignoramus almost incredible. Slight or broad, superficial or profound, the knowledge which the Jews of the past possessed was sufficient to give them conviction and self-respect. Their Christian or Mohammedan neighbors called them obstinate, obdurate, stiff-necked. They alternately offered them the whip of persecution or the bribe of social and economic advancement. The Jews withstood the former and spurned the latter, again, not because they were better men and women than we, but because they knew the value of what they were asked to surrender.

The second area in which action is more imperative today than ever is how to restore this inner loyalty. It is important not only for the survival of the Jews but for their happiness, and not only for the good of Judaism but for the good of the entire world which desperately needs the point of view and the idealism that Judaism can provide. It is primarily a problem of education.

The Jews of the United States have made great efforts during the past generation to improve their educational methods and increase the educational content of their schools. Undeniable progress has been made. We no longer rely upon ill-equipped teachers; we have developed some excellent textbooks; we even have some day-schools which aim at a maximum Jewish education. There is already enough evidence to prove that these efforts have not been in vain. Here and there throughout the country, communities may be found where the second generation shows an interest in living as Jews far beyond what the pessimists predicted a few years ago. Synagogue loyalty, literary interests, and communal activity exist and flourish. All this, to be sure, has been achieved at great cost and herculean efforts on the part of rabbis and laymen, but if the upward swing of the curve continues no one will be sorry.

The pity is that the vast majority of American Israel remains unaffected by these efforts and achievements, and that with very few exceptions Jewish education stops with the bar mitzvah or the confirmation age. Where we have thus

far failed is in convincing the American Jew that Jewish education is literally an unending process. Even when he died, an old-fashioned Jew was said to have gone to the Academy on High (*Yeshiva shel Ma'alab*); the average modern Jew does not even come within hailing distance of a *yeshiva* in the old sense of the word. And such is the philistinism which the situation must inevitably foster that a father will not think it necessary for his child to acquire any greater education than he himself possesses. There can be no solution to the problem of Jewish education for the children unless we solve the problem of the Jewish education of the adults. When parents begin to devote regular hours to Jewish books and to attend Jewish classes—not merely the synagogue in order to listen to a sermon—then the child will feel that its sacrifice of time and energy for the acquisition of Jewish knowledge is something worth while. There is much to be done in this area of Jewish life, and it dare not be neglected.

Our third major area is that of our relation to the Jews overseas. On its lowest level it is a family problem. To those who have suffered because they were Jews we owe gratitude for their courage and succour in their misery. For this purpose we shall no doubt continue to maintain the nationwide philanthropic organizations which have functioned so well during the past generation. But on a higher level we face a problem more difficult than the outpouring of charity. Fate has thrust Jewish leadership upon our community. American Israel is at present the largest and healthiest group within the Jewish people. We almost alone can make our voices heard and our influence felt. What throbbings of cultural life there will be among the Jews of the rest of the world depends largely on the wisdom with which we use our resources of money, influence, leadership, and scholarship.

For it is conceivable that American Jews will be as generous as ever with their funds, to save the lives of whatever Jews remain in Europe, and yet destroy the future of the Jewish people everywhere. If, for example, the Jews of the United States should fall victim—God forbid—to the specious and dangerous arguments being presented, with

considerable financial backing, by the so-called Council for Judaism, total and aggressive assimilation would become our policy and American Israel would then refuse to support any but an assimilatory policy elsewhere. If, to cite another possibility, the Jews of the United States refuse to develop their institutions of higher learning, and fail to take over the torch of Jewish scholarship which the Jews of Europe have of necessity dropped, Judaism must surely sicken and die.

JUDAISM UNDER THE INQUISITION

“By the authority of the court on high and by authority of the court on earth: with the knowledge of the All-Present, and with the knowledge of this congregation we give leave to pray with them that have transgressed.”—Kol Nidre.

This is another of the five woodcuts by Isaac Friedlander, comprising the album, “Invictus—Milestones in the History of the Jews.” The first, “Moses,” was published last month. The *Review* reproduces the prints in their original size.

Friedlander is a noted artist whose works are in many collections, both here and in Europe. He was born in Riga, and after a colorful and dramatic career, came to New York.

The Jewish community of Palestine will also continue to need our help for a long time to come. In this case the immediate problem that faces us is to avoid discouragement. We hope, of course, that all will go well with the establishment of a Jewish commonwealth. Yet, our hopes had been raised so high that difficulties which we have been having and which we are still likely to have may cause a ruinous reaction. Our people may forget that neither the first nor the second commonwealth was built without much difficulty, many setbacks, and frequent warfare. Indeed, no people has

[Continued on page 26]



*"Those who labor in the earth, are
the chosen people of God, if He ever
had a chosen people. . . ."*

— THOMAS JEFFERSON

IN THE year of 1837, when Martin Van Buren became president of this republic, Michigan was admitted as a state into the Union, and the first metal vessels were built in the U. S. A., a small group of New York Jews sailed up the Hudson to Rondout, then changed to a canal boat to Wawarsing, bound for a remote tract of land—about 500 acres—in Ulster County. There they intended to engage in farming. They were hardly the type of people for whom it was natural to work with plough and hoe. Elias Rodman, for instance, born in Poland about 1790, was a peddler; Joseph Davies, a Dutch Jew, educated in England, came to the United States in 1798 and seems to have been a well-to-do person, although we have no record of his former occupation; Marcus Van Gelderen, another Dutchman, was a *shobet*. The other eight adventurers had no farming experience either. Two men joined the project later: Moses Content, who numbered among his ancestors an officer in the French army, and Charles A. Saroni, a furrier, of German origin.

We do not know what caused these Jews and their families to leave the safety of New York and settle on that sterile, inaccessible and forsaken place, more than one hundred miles away from the city (it took them three days to reach it). But we do know that these courageous people cleared and fenced their lands, dug wells, tilled the soil, and sowed the seeds. "Sholem," as they called their settlement, consisted of eight houses, and had its own little synagogue. Alas, they discovered in time, that they could not derive sufficient profit from the poor earth, and they engaged also in the manufacture of goose-quill pens and fur caps. Despite these additional efforts, they could make no headway in the mountainous and sparsely populated region. Finally, when the local tanneries, where some of the Sholemites worked to make both ends meet, were shut down, the colony was doomed. From 1842 on, the hapless Jewish farmers sold their lands, one after another, to Christian neighbors, and returned to the metropolis. Today,

More Than 100,000 Jews in 37 States Have Taken to Agriculture

JEWISH FARMERS IN THE UNITED STATES

By ALFRED WERNER

only the name "Yudenbrunnen," still applied to a well in the region by local farmers; commemorates the first unsuccessful attempt at farming made by American Jews.

Today, however, there are more than 100,000 American Jewish farmers in 37 states, and there is no branch of agriculture in which Jews have not proved efficient. Their success is due partly to the far-sighted men who, more than a half century ago, founded agricultural schools for Jews, and to the Jewish Agricultural Society, which, for 45 years, has been aiding the Jewish farmers morally, educationally, and, in an emergency, also financially.

After the pogroms of 1881, large masses of Russian Jews flocked to the United States, and responsible Jewish leaders felt that at least some of these penniless immigrants should "go west" and take up farming on the rich land, like other newcomers. After all, the Jewish people had been chiefly farmers so long as they lived in Palestine; and more recently they had proved to be excellent farmers wherever they were permitted to engage in that occupation, in the Southern Ukraine and in Bessarabia, for example. Said Count Leo Tolstoy, in 1894, to Rabbi Joseph Krauskopf of Philadelphia, after the two men had visited the flourishing Jewish Agricultural School in Odessa and had been impressed by the students' zeal:

"Lead the tens of thousands of people of your cities to your idle fertile lands and you will bless not only them, but also your country, and spread a good name for your people throughout the land: for all the world honors and protects the bread producer and is eager to welcome him. Begin with the young and the old will follow."

Beginning in the eighteen-eighties, Jewish agricultural colonies were founded in Louisiana, North and South Dakota, Oregon, Colorado, Kansas and southern New Jersey. All of these enterprises were

short-lived except in New Jersey. If the colonies there expanded and continued to flourish, this was due largely to the substantial assistance given the farmers by the Baron de Hirsch Fund (founded in 1891), and its offshot, the Jewish Agricultural Society (founded in 1900). These new land workers were handicapped in more than one way: they were not thoroughly acquainted with the language, the customs, and the philosophy of the new country; they lacked the farming spirit and farming experience of, for instance, those German immigrants whose fathers and forefathers had tilled the soil in the Rhineland, the Palatinate, and elsewhere. But they received a thorough training in agricultural academies, such as the famous Woodbine School in New Jersey; they obtained loans from the Agricultural Society, and were advised on legal, business and agricultural matters by officers at the Society's headquarters in New York as well as by field instructors, regularly visiting their farms.

I recently spent some time with Jewish farmers who settled around the small, but pretty, town of Vineland, New Jersey. There, in May, 1882, the earliest Jewish farming colony was established by Russian refugees. I had the privilege of being introduced to an original settler, one of the last survivors, 90-year-old Sidney Bailey. With two other idealists, he had formulated in Odessa, in 1881, the *Am Olam* plan, demanding that "our brethren should go to America to become tillers of the soil and thus shake off the accusation that we were mere petty mercenaries, living upon the toil of others. . . . We desired to lead a real healthy and honorable mode of life. Our goal was to own a home and land as a means of earning a livelihood, and to be true citizens of our adopted country."

He is dignified, with his white hair

and white goatee, but he in no way justifies Edwin Markham's famous description of "the Man with the Hoe," for he is not "bowed by the weight of centuries," but is straight like a young man, and there is no "emptiness of ages," but a healthy blending of the gay Yankee spirit with the Jewish philosophy of optimism that emanates from his sparkling eyes. He was an honored guest at a meeting of the Poultrymen's Club of Vineland, composed mainly of refugees from Nazi Germany and Nazi-occupied Austria. After having talked with some old-timers like Bailey, and their American-born children, I was happy to notice that the 200 refugee farmers love their life on the soil, too. While there are quite a few truck farmers among the immigrants from Russia, the Central European refugees emphasize poultry farming. This predilection is easy to explain. Poultry farming does not require as much physical effort as other branches of farming, and most of the refugees, chiefly middle-aged business or professional men from Berlin, Breslau, Vienna, and other large cities, are simply not fitted for strenuous manual labor. Besides, a modest poultry set-up needs comparatively little initial money—poultry farms do not require more than five acres of land—and all work can be done by the members of the family. I found a wholesome spirit of cooperation and mutual help among all Jewish farmers of Vineland. When I asked them how they were getting along with their non-Jewish neighbors, I received but one answer: "Splendidly!"

Previously, I had spent a few days with another group of Jewish farmers, those living in the so-called "fruit belt" of southwestern Michigan. About 40 Jewish farm families live around Benton Harbor, and about 50 families in the South Haven section, 20-odd miles north of Benton Harbor. The land is slightly hilly, and the climate excellent for fruit growing, since the temperatures are moderated in all seasons by the breezes that flow from the Southwest across Lake Michigan. "Wonderful people," I said to myself, as I visited some of the spic-and-span farms. Their owners are experts in the growing of berries, peaches, apples, and all kinds of vegetables. They make use of the most modern machinery and

own nice homes. Most of the Jewish farmers are of Eastern European origin, but there are a few immigrants from Nazi-Germany too. Although most of the gentile farmers are of German stock, the Nazi propaganda, spread by subversive elements during the war, did not affect them at all.

BEYOND THE LINE OF DUTY

By GARLAND EVANS HOPKINS

The writer of this tribute belongs—or belonged recently—to the 868th Bombardment Squadron. After his signature to the manuscript he added "Methodist."

Moses Nelson is a name familiar to Jewish soldiers who served on many a Pacific island. If you ask them who Moses Nelson is, they will probably answer that he is a G.I. who can conduct Services "as good as any Rabbi." And that is probably the truth. The important thing about Moses Nelson, however, is not that he knows his Hebrew liturgy so well, nor that his sermons are both well prepared and well delivered. The important thing is that his personal life and religious devotion have stood the fire-test of living twenty-four hours a day, month after month, side by side with those same men who listen to him on Friday evenings when he dons the *talis* and conducts the service.

Corporal Nelson got his start in substituting for a Rabbi during the acute rabbinical shortage on Guadalcanal about two years ago. Moving to the Treasury Islands, he resumed his regular weekly services on little Sterling Island. There he was assisted in his work by a Jewish doctor assigned to a Seabee Battalion.

I first knew him at Sansapor, in New Guinea. Chaplain Robert Kahn, perhaps the ablest Jewish Chaplain I have ever met, had done great work among our Air Force Jewish personnel. Suddenly, as usual in the Army, he received orders to report to another base. I was left to work out some plan to provide services for our Jewish men. Calling a few of the leaders together I asked one question and received one answer—and my problem was solved.

"Whom shall we get to conduct services?" I asked.

This month (October), the Benton Harbor colony of Jewish farmers—the older of the two—celebrates its forty-fourth birthday. Some of the older folks I met are not only handy farmers, but also noted Talmudic scholars. The cultural level of these people is very high, and they have many affiliations with

[Continued on page 10]

"Moses Nelson," was the immediate and unanimous response.

I located Nelson in the 100th Bombardment Squadron (Medium), told him the men wanted him to conduct services and secured his promise to take over on the next Friday. So he began his work at Sansapor and continued it when later on we moved to Palawan in the Philippine Islands.

Preparation for his splendid ministry to men in the Pacific began in his home on Riverdale Avenue in Brooklyn, where his parents, Samuel and Sophie Nelson, reared him according to the tenets of the faith. He went to Hebrew School in the neighborhood, later attending Florence Marshall Hebrew High School. His high school diploma he earned at Thomas Jefferson. Four years at City College of New York, where he majored in economic statistics, netted him a B.S.S. in economics.

While attending Hebrew School he was elected president and cantor of the children's congregation, his first experience in leading and singing the service. After confirmation, he frequently assisted in the Sabbath morning service of the Young People's Congregation at his Synagogue.

Religious training and secular education have always been of equal importance in his life. It was natural that the other Jewish men should turn to him for spiritual leadership. That they have found his services helpful is witnessed by their continued attendance and participation.

Like his namesake of old, Moses Nelson has led the children of Israel who have wandered about the Pacific, almost as weary at times as their ancient forbears were in the desert. Their pillar of fire has been the steadfast devotion and untiring services of this fellow khaki-clad soldier.

Jewish causes. The first synagogue and community center among Jewish farmers in the Middle West was opened in the outskirts of South Haven in November, 1921. The late Julius Rosenwald contributed \$1,000 towards the construction of the synagogue, another \$1,000 came from the Jewish Agricultural Society, and the farmers raised \$5,000 among themselves and their local friends. Among the latter was a kind-hearted non-Jew, the late Mr. Ratcliffe, president of the South Haven's Citizens State Bank, who obtained a large part of the required sum from the Christians of South Haven and vicinity. But the Jewish community increased so fast that only seven years later the original synagogue was abandoned and a new, larger synagogue was built at a cost of about \$30,000.

In Connecticut, quite a few Jews grow tobacco, while others raise potatoes. The largest individual producer of potatoes is a Jew who produces about 80,000 bushels. Grain and hay is grown by Jewish farmers around Utica, Syracuse and Rochester, N. Y. In the vicinity of Geneva, Ohio, about 45 miles from Cleveland, Jews engage in viticulture, building up their own vineyards.

Recent statistics show that the total Jewish farm holdings in this country are about one million acres. Their total gross worth is estimated to approximate 150 million dollars. A sociological survey, conducted by the Jewish Agricultural Society several years ago, covering 300 Jewish farmers residing in 17 states, yielded many interesting findings. While only 4 percent were natives, 81 percent had been in this country twenty years or more. Eighty-three percent were citizens, 3 percent declarants. Twenty-eight percent turned to farming from the needle and fur trades. Only 7 percent attended farm schools or agricultural colleges. Under these circumstances, the efficiency of these city-bred immigrants merit high praise. The survey also revealed that 61 percent of the farmers came to the land not for financial reasons, or to improve their health, but because they were "tired of city life and working in shop," or because they wanted to "live close to nature."

Twice there was a trend towards the soil among the Jews in America: after

the influx of refugees from Tsarist Russia, and following the Hitler persecutions. Today it is likely that many Jews will again consider taking up farming. They will come from the ranks of those who lost their jobs in war factories, and particularly from veterans. "We are receiving inquiries from servicemen and their families," said Dr. Gabriel Davidson, Director of the Jewish Agricultural Society, who has worked for nearly three decades in behalf of America's Jewish farmers. A lieutenant in the Navy, in civil life an accountant; a lieutenant in the Army, formerly a lawyer; a disabled veteran who worked in a navy yard; a jeweler, are some of the inquirers. A soldier wrote from France, describing the kind of farm he had in mind, then he added, "I cannot very well view the property . . . but I would be willing to purchase it on your word."

More Jews in this country would, in all likelihood, be favorably inclined towards the back-to-the-land movement, and, perhaps, exchange disliked jobs for the freedom and independence of the farmer. But they have the erroneous notion that farm living is necessarily rather primitive, that the farmer is a slave to his property. Actually, the modern American farmer has little in common with the Russian *muzhik*, or even with the German *bauer* or the French

paysan. The aforementioned survey showed that 66 percent of the farms had sanitary plumbing, 88 percent electricity, 52 percent furnace heat, 69 percent telephones, 82 percent radios, 69 percent cars. If a survey were taken today, the percentages would be even higher.

But what about the farmers' children? The same survey proved that 37 percent of those over 18 remained on their parents' farm. Forty-two percent had been through high school, 22 percent had received a college education. I talked with some of the farmers' sons and daughters, and marveled at their mental alertness and physical beauty.

Hats off to our Jewish farmers! They helped this country "Keep 'Em Eating," and they played a full part in the trying past four years, although they suffered heavily from the lack of farm labor, and the many restrictions forced upon the rural population by the war. Incidentally, the number of Jewish farm men and women in the U. S. Armed Forces was considerable. Three thousand Jewish farming families, picked at random, had 377 members in service, and 64 of these families furnished two to four servicemen each. There are several lieutenant colonels among them, and 22 of the 377, or 6 percent, received 31 awards ranging up to Distinguished Flying Cross and Distinguished Service.

ROSH HASHONAH IN YOKOHAMA

From a Letter by Lt. S.G. Israel Seeger*

IT IS of another kind of service that I have taken my pen in hand to write to you today, delinquent correspondent that I am. I had a most unusual experience the other day, and one which I know will interest you, especially since I bring you a warm Sholom from your colleague and friend, Rabbi Morris Adler, of Detroit. He, as you know, is with the Army Chaplains Corps, and officiated at the service which made such a profound impression on me.

The place was Yokohama; our synagogue, the Japanese Presbyterian Church; the time, the second day of Rosh Hashonah, Sunday, September 9. I was at

* Written to Dr. Israel H. Levinthal by the son of Center members Mr. and Mrs. Samuel A. Seeger.

Yokosuka Naval Base, where our force had effected the first landing and occupation of the Japanese homeland ten days before. Since the Admiral was in command of the occupation force in that area, my duties as Flag Secretary prevented me from attending the service on Friday night or on Saturday morning. But on Sunday, because Protestant and Catholic services had to be held in the same church, the service for us was at 1400 (two o'clock in the afternoon, civilian time), and I was able to get away for a few hours. A jeep and a driver, borrowed from a Marine Corps colonel at our headquarters, brought me to Yokohama in an hour.

The church—synagogue—was clean and unadorned except for the small port-

[Continued on page 25]

NAMES have their fates, like individuals and nations. It is said that the term "hoodlum" stems from the name of a San Francisco character named Muldoon, who organized a band of roughnecks to whom he bequeathed his name in transposed form. A modern instance is the name Quisling. All this is by way of introducing the Jewish feminine name Yenta. It has acquired the meaning of "a shrew, a harridan." Who would ever guess that the name is Greek in origin, that it should be spelled Ianthe, that it is frequently affected by Greek royalty and that it means "a violet"?

There is unsuspected poetry in old Jewish feminine names. Malke (Queen) would be spurned by an American, and yet the name of the Spanish city and province of Malaga was taken from it. Toltze, often borne by ancient Jewish ladies, is really the Italian *dolce* (sweet), the equivalent of Naomi.

In Goldfaden's early Jewish operettas there is a feminine character named Frume. Goldfaden thought that the name was derived from "frum" (religious). He was mistaken. It is taken from the Roumanian *frumuseta* (beauty).

One of the most romantic Jewish names is Pessl. What American girl would not turn up her nose at this old name? But it recalls the most romantic heroine in history, the Maid of Orleans, Jeanne D'Arc. The old French word for "maid" is *pucelle*, of which Pessl is merely the Jewish rendition.

Sprinze, which our girls would be quick to discard, is the Italian *speranza* (hope). Bina has nothing to do with the Hebrew word for "prudence," or the Jewish word for "bee." It is a Jewish version of the name of an Italian queen named Bona (the Good), who married the Polish King Zygmunt the Old and brought enlightenment and progress into the medieval Polish State. The name Gitl is Bona translated into Jewish. Beile is the Italian *Bella*, beautiful. Scheindel and Shifra also mean "beautiful." Feigle is not related to birds, but is old German for *veigelchen*, a violet. Margaret and Gretchen is a Latin adaptation of the Hebrew word for pearl, *Margulioth*. Mindl, an old-fashioned girl's name, is the incredibly poetic *Minne*, love. Wagner commemorated it in the *Minnesinger*, Love Troubadours. Bashe is not Bess or

WHAT DOES YOUR NAME MEAN?

By N. PEARLROTH

Elizabeth, but the Hebrew *Bass Io*, daughter of God, a name applied to children of particularly prepossessing appearance. Jewish tradition claims that the Pharaoh's daughter who rescued Moses from the Nile was named Bassio. Unfortunately for Jewish tradition, there are some ancient papyri in the British Museum which identify this princess as Hatsepsut. She is a great historical personality, having ruled as queen in her own right. Contemporary engravings depict her as wearing a false beard in public to maintain the requisite fiction of masculinity.

When I was a young schoolboy I was taught that the name Moses means "pulled out" (of the water), given him by the Egyptian princess who rescued him. The name was given him by the Egyptian princess, sure enough, but it means "child," *mes* in Egyptian, and was usually given to boys of the royal family to indicate their dedication to a particular divinity. The Pharaoh Tutmes was a devotee of Thot Raames, and the Pharaoh of the Oppression worshipped Ra. Sarah means "princess," but the other names of the matriarchs are pastoral and mean: Rebecca, "a sheep rope," Rachel, "a ewe," Leah, "a gazelle."

Sheva means number 7, and is the second half of EliSheva, the Hebrew prototype of Elizabeth. It is an illusion to the divine character of 7.

Two grand names are Sluve and Chvule. They are taken from the warlike cries of admiring Slavonic womanhood when their menfolk returned from battle in the Middle Ages. These cries were *Slava* or *Chwala*, meaning "Glory," or Gloria. The name Keile is very ancient Germanic and should be spelled with an initial "G". It has the same significance as Joy or Joyce, and survives in English in the word "Gay."

Some girls' names are the Jewish translation of Hebrew male names. Such names are Taube (Dove), Freide (Joy), equivalent of *simcha*, and Frieda, equivalent of *shalom*, peace. Israel Baal Shem-tov, the founder of Chassidism, had no sons. His only daughter was named Hodl, a Jewish version of Adele, or Ethel, both meaning "noble." A son of

Hodel would assume the name of Hodes, genitive of Hodl, whence we have the name Hudes and Gudes. And there is the name Genendel. It means Genevieve, but not the St. Genevieve from whom the name usually stems. In the days before the movies and the dime novel and the comic strip, Jewish children used to devour many volumes of "The Adventures of Bovo." Bovo was a Jewish knight whose prowess was on a par with the more modern Buck Rogers, or Flash Gordon. Bovo's helpmeet and lady beyond reproach was Genevieve (the Jewish Genendel) and it is from her that we derive the name. A survival of the Bovo age is the Jewish term *A bovo maisse*, a tale of Bovo. It is not to be confused with *Bohe*, grandmother, and is therefore not "an incredible tale of your grandmother," as is often supposed.

ANSWERS TO QUERIES:

SAILER — This name which is popularly believed to mean a rope maker, Seiler, but has nothing to do with ropes. It is a transposition, or anagram, of Israel. When the decree imposing surnames on the Jewish population in Central and Eastern Europe was published, the authorities forbade the assumption of Hebrew forenames as surnames. Some Jews managed to elude this prohibition by taking their father's name in anagrammatic form. One of these names was Sailer-Israel.

MESSER — This name does not mean "knife," although it has often been suggested that it is a trades name and was first assumed by a butcher or a *shochet*. The word is of Italian origin, and was a title usually given to a physician, and its meaning may embrace maestro, or professor. It belongs to a very famous Jewish family in which there were several generations of physicians and which emigrated to Eastern Europe from Italy in the 18th century. Messer was also given to men of high scholastic standing. In medieval Italian literature we constantly encounter references to Messer Dante and Messer Da Vinci.

LUDWIG LEWISOHN is a popular and representative Jewish writer of our time. He presents not only the life and problems of contemporary American Jews, but he is himself a product of our period. He was not, so to say, born into Jewish life, like Israel Zangwill or Karl Emil Franzos. He came to the Jewish community after an inner spiritual crisis, so frequent among our intellectuals. Disappointed by the Gentile attitude towards him as a Jew, he became conscious of his Jewish birth and responsibilities. Gentile by education, by culture, by thought, he believed that the Gentile society was his natural environment. It was not so. He met with too many obstacles, revealed in his autobiographical novel, "Up Stream"—a familiar confession of a Jewish writer. It was not through happiness that he directed his creativity towards the Jewish people, but through distress. It was in dismal, hungry loneliness that Lewisoohn realized: "... for the first time in my life my heart turned with grief and remorse to the thought of my brethren in exile all over the world." It was a painful revelation, and this thought has never left him. He is now a faithful suppliant for his people; he understands the tragedy of the Jew. The Christian-Jewish relationship is always in his mind, and it has an ever recurrent theme in his writings. Thus most of the characters in his works are frustrated, unhappy Jews whose lives have been warped by prejudice. There are many suicides in his novels.

So deeply is the problem of Christian-Jewish relationship impressed upon Lewisoohn that when he turns to the brighter aspects of Jewish life he sees them in the same gloomy light. Thus the Jewish rebirth in Palestine is featured in "The Last Days of Shylock." Shylock, the stigmatized Jew of Gentile imagination—not the physically and spiritually healthy modern Jewish pioneer—becomes the hero of the Jewish renaissance. For Lewisoohn Shylock seems to be real, whereas for a Jew who is raised in Jewishness Shylock does not exist, despite the fact that he was created by Shakespeare. Shylock is only one of the innumerable caricatures of the Jew. Only a writer with his eyes fixed on the Gentile reader could write such a book.

In "The Renegade," a novel which is strikingly reminiscent of Auerbach's

LUDWIG LEWISOHN'S APPEAL TO CHRISTIAN SYMPATHY

By MARK SOLITERMAN

"Dichter und Kaufmann," Lewisoohn calls to life an obscure Sephardic snob from the eighteenth century records of the Paris police. Joshua Vidal, assuming the name of Chevalier Jean de Vidal, insinuates himself into the French aristocratic society. He hopes to find a full life among the noblemen, a life of freedom. He is rebuffed and rejected, turns away utterly disappointed, and becomes a Polish *chassid*.

This theme appears even more pervasively in "The Island Within," "This People," "Stephen Escott," "The Altar in the Fields," "Adam," "Trumpet of Jubilee," in his personal chronicles, "Midchannel," and somewhat less, in "Haven." Always the frustrated cultured Jew, suffering from a spiritual conflict which arises from his Gentile leanings toward an unresponsive Gentile world.

Lewisoohn takes his characters mainly from the intellectual Jewish middle class, which is spiritually divided and has not found as yet any synthesis of Jewish and Gentile conceptions of life. So much absorbed is Lewisoohn in that kind of character that when he introduces a Jew belonging to another class, this type becomes pale and anemic. The plain folk is entirely absent from Lewisoohn's lore.

Lewisoohn is a subjective writer. Descriptive, contemplative delineation of characters, the unfolding of their inner being through their actions, is rare with him. Lewisoohn has much to say, and his characters express his intimate thoughts. All his Jewish types have one common trait, which he himself admirably describes: "All Jews have a constant residual terror in their souls. The concrete mishap is immediately confirmation and reminder. It is like a hammer that strikes upon a gong: a thousand waves of dolorous sound are re-awakened."

In his latest novel, "Breathe Upon These," Lewisoohn writes of the Nazi blackout of civilization. Again he thinks in terms of Gentile sympathy with the Jewish victims. A Hebrew, Yiddish, or Christian writer would take the under-

standing and sympathy for granted. Not so with Lewisoohn. He tells the story to Christians in order to gain their goodwill.

"Breathe Upon These" is practically without a plot. The characters are sketchy, and the main attention is focussed upon Dorfsohn, a Jewish refugee, who talks for Lewisoohn to his Gentile readers. That is why he touches upon the whole complexity of Jewish problems. There is a glance at the attitude of the rich American Jew towards the poor orthodox Jew of the community, at the entangled position of the assimilated Jew in Nazi Germany, at the eternal complaint of the social-climbing Jews, "what a degraded people Jews have become," at the Jewish love of learning, at the absorption by Jews of the bad habits of the majorities among whom they live, at the German-American attitude towards Hitler's massacre of the Jews.

Dorfsohn is the main character of the story. He and his wife, a medical doctor, went through the gamut of German, Austrian, Roumanian, and French bestiality. The Dorfsohns are presented in such a manner that they appear as cartoons to the reader. Dorfsohn is a professor and a world-famous authority on optics. Upon his arrival in the United States he is taken by a Mr. Burnett to his Middle West factory that is manufacturing military instruments.

Burnett and his family are Christians, ethically and spiritually healthy people. They are economically and socially secure, and their life runs smoothly and happily. Enjoyment of life is taken as matter of course. Mrs. Burnett has a sincere humanitarian outlook. "How beautiful was the earth, Ada thought, and how beautiful man's peaceful labor upon it, and how monstrous that in this very hour men were fiercely busy murdering one another and staining this very earth, the beautiful, the beloved, with their own and their brothers' blood."

The European wrangles seem remote in the Middle West, and in the placid security of their life how could people like the Burnetts imagine such a thing as pogroms? They know the Jews of their city, the prosperous business men. They know them through business and in public life, but not socially, for they "act funny, if not phony . . . as if they had something to hide." ". . . act up to you somehow." These Jews tell "Jewish stories" that a bit of tact and self-respect should induce them to avoid. They are proud of distinguished Jews, but they call the religious Jews "kikes."

The Burnetts find the refugee professor and his wife different. Dorfsohn has fundamental qualities of character. Meticulous and exacting in his scientific work, he does not "high-hat anybody." He is an orthodox Jew, reciting his blessings after meals in the home of his Christian hosts, and he has nothing to hide about his Jewishness.

He admits that what was good in Germany is still in his blood. Together with his Hebrew Bible he carried with him Goethe's poems and an anthology of Kant's writings, just as the Spanish Jews in 1492 took with them into exile the ballads of Spain, and as other Jews who carried with them the lore of their ungrateful native lands.

Invited to the Burnetts for Sunday dinner, Dorfsohn entertains his hosts by telling them his Odyssey. When he had finished his story, the hosts "had become aware of dark desperate forces in the world, of a doom that hovered over them like an infinitely strong abominable gigantic bird of prey with beak and claws of steel and evil eyes." Europe, Dorfsohn said, did not laugh since 1938; a normal death was child's play to "what people had been made to suffer in Europe." On the whole continent people could not "any more even imagine decency or security." It was aimless bestiality, and led nowhere. "The demon of Europe is brutality for its own sake. Naked abstract evil . . . unleashed," which has "no end beyond itself . . . But it is the purposeless revolt of the depths—of all that is dull, criminal, unfeeling, against the higher human types, be it Christian or Jew, be it rich or poor." The only bright phenomenon is the underground movement, which is "a wonderful tribute to human spirit."

It would seem that with such an impressive description of the European evil, Dorfsohn would not hesitate to relate the miseries of the Jews who carry the whole brunt of the Nazis' savagery. Yet Dorfsohn recoils when he comes to that part of his story, for "it will involve some Christians. And *they* make me afraid." He then asks his hosts: "Are you sure you will think about these Jews as people, men and women and children, just like us, who are sitting here and the children just exactly as you boys were, when they were little and as children that *they* will beget. Are you sure?" Assured by his hosts, Dorfsohn then reveals the life in Czernowitz Ghetto, the

MOSES

By Sgt. Samuel Sheplow

THE way unto the promised land
Was rife with pain to roil;
(I know, for I have touched his hand,
And tried to share the toil.)

He wept that he might reach that shore
And see his Palestine.
(I know, for I have longed for more,
Despite the will divine.)

And unknown is his sepulcher
Far from the land he gave.
(I know, for I have mourned him there,
And knelt down at his grave.)

crime of the ship "Struma," the murders of the Iron Guard, Hitler's disciples, the difference in attitude of the Christian world towards the massacre of the Jews and of the Gentiles. In order to kill the people of Lidice the assassins had at least to make an accusation against them. The world was not deceived and responded with a unanimous outcry of horror. But sixty thousand Jews of Vilno alone were slaughtered just because they were Jews, "and mankind has taken no notice of the massacre." It is that Dorfsohn is afraid "for us all, for you and for me."

The cause of this condition is, in Dorfsohn's opinion, "that there was in the world a great guilt, a guilt so great that

it might take centuries to expiate . . . this guilt was universal. It was heaviest on the German pagan aggressors. . . . However . . . all were guilty—all, even the defenseless Jews who had and have no share in the worldly power of war, who were bystanders and martyrs—even they." For, as it arises later from the conversation, Christians were poor Christians and Jews poor Jews.

What is meant by poor Christians and poor Jews is not clear. But it is perfectly clear that Dorfsohn places the guilt even upon the martyrs of the Nazis' bestiality. It sounds like an intellectual freak.

But what about the Palestine British officials' attitude? They refused to admit to Palestine the refugees of the "Struma," they shot at those who attempted to reach the shores of Palestine in small boats or by swimming. Well, because, as Paul Burnett Jr. concludes from Dorfsohn's story, "they are lousy with luck." Dorfsohn's explanation is that the British colonial officials belong to the aristocracy. From the nursery on to the day they start their career, they know of no difficulties which plain people encounter. Thus they consider themselves as something apart from the people they are called to govern. They think of the poor "weary and heavy-laden people as creatures of another species with whom *they* have nothing in common. . . . They are laden with titles and decorations, but beneath the stars and crosses there is no heart." The explanation is naive, to say the least. A little more frankness and Dorfsohn would have told a different story about the Palestine officials, and Col. Patterson would have confirmed it.

"Breathe Upon These" is too wary of the Gentile attitude, and that is why there, in some, is often a lack of realism. But even with that tendency it is gripping, for the wound is still bleeding and the mind is hungry for some sound thought. Lewisohn does not relieve this hunger, but the beauty of the language, the liveliness of the story, the sincerity of the feeling are in themselves aesthetic treats. The dark tragedy is still continuing. Will our maimed generation be able to produce a creative genius who will encompass the catastrophe in its entire phenomenal horror?

"For the Sake of Heaven," by Martin Buber. Translated by Ludwig Lewisohn. The Jewish Publication Society of America.

THE author of this volume, who is Professor of Social Philosophy at the Hebrew University in Jerusalem, has had a great influence upon Jewish intellectual life in Palestine and, before that, in Europe, in developing an appreciation of the mystical teachings in Judaism, particularly in the realm of Hassidism. This book, the first from his pen to be translated into English, gives an insight into Hassidic life and portrays in vivid fashion the influence of the Hassidic rabbis. It tells a simple tale, but interwoven in it are choice bits of Hassidic wisdom and philosophy which are quite relevant in this sophisticated age.

The story revolves around events during the Napoleonic wars at the end of the 18th and the beginning of the 19th centuries, and the scene is laid in Hassidic centers of Poland and Hungary. The reader will be fascinated by the quaint descriptions of the life in the Rabbi's Court, the devotion of the followers to their Rabbi Saint, the table where the followers sat for their common meal, and the keen observations which came as instruction derived from the life of the Rabbis. Deep philosophies and theological questions are discussed in the simplest fashion—through parable interpretations of Biblical texts—which are as applicable today as they were a century and a half ago. Dare men use evil means to accomplish good? Should men submit completely to the will of God or take matters into their own hands to direct their destiny? These and similar problems come to the fore with the unfolding of the story.

It is an odd tale, and told in an odd manner. It may be a little difficult for the uninitiated in Hassidism to find immediate interest in it. But soon the interest is aroused and held until the last page of the book.

Much of the value of this book is due to the splendid and masterly translation by the gifted stylish, Ludwig Lewisohn.

"Life, I Salute You," by Boris Kader. With a Foreword by Reinhold Niebuhr. Sci-Art Publishers. Cambridge, Mass.

THIS is a gripping story of events personally experienced by the author, first

in Czarist Russia, then in Germany in the days of the Weimar Republic, and in the dark years that followed under the Nazi regime, later as a refugee who succeeded in fleeing from Hitler, and finally as a newcomer in America, where life affords him new opportunities, and where, for once, he can cry out: "Life, I Salute You!"

This is not an autobiography in the ordinary sense of the term. The story it unfolds is brought home to us through graphic portrayals of men and events. The author, who studied at the leading universities in St. Petersburg and in Germany, has a special interest in suicide. He has witnessed the self-destruction of many individuals and entire families. Throughout his book, he shows how the recent world events have increased the temptation to suicide. But he also shows—and quite convincingly—much evidence out of his own rich experience to prove that there are resources, especially in religion, which make it possible for people to overcome this dread temptation, no matter how grave the situation in which they find themselves. Mr. Kader's work makes interesting reading, and will give new courage to many who have lost all hope in, and zest for, life. Above all, it presents vividly events that ought to be known in the most significant transition period in history.

"Jewish Youth At War." *Letters from American Soldiers.* Edited by Isaac E. Rontch.

THE editor has selected from many thousands of letters which were submitted to him more than a hundred written by Jewish lads in every branch of our armed forces, stationed in every part of the globe. They represent a cross-section of the tens of thousands of Jews who fought for our country, coming from every walk of life. But all of them reveal a great love for America and for the ideals of America. Above all, every one of the writers shows that he knows what he is fighting for and how precious those ideals of democracy and human freedom are to him. The letters also reveal the kinship they feel with their suffering brethren, wherever they meet them. They all glory in the religious

NEW BOOKS

Reviewed by
DR. ISRAEL H. LEVINthal

heritage which units them with the Jews of every land, and are rich in descriptions of Jewish religious services in the liberated communities and of Jewish life in general in those communities. They give the strongest evidence of their unbounded love for America and of their readiness to offer their life in the service of their country, and they all seem to echo the sentiment of one of the letter-writers: "I'm paying my rent to Democracy and consider it a privilege!"

It is good to have such a collection, which shows in the clearest manner that our youth has served the cause of Democracy with great understanding and appreciation of its inherent blessings, as well as with unswerving devotion and faithfulness.

POLISH JEWS FORM NEW SETTLEMENT IN BRESLAU

WROCLAW, formerly known as Breslau, capital of Silesia, and now a part of Poland, is becoming a center of liberated Poles who prefer to settle in Lower Silesia rather than return to their devastated home towns from which all their friends and relatives were deported to extermination camps.

A Jewish religious community has been organized here, with 200 of the surviving 25,000 German Jews in Breslau joining with the Polish Jews to take over the Old Synagogue and some of the Jewish archives that were not destroyed by the Nazis. Surviving local Jews are also making an effort to secure many of the valuable exhibits which the Nazis took from the local Jewish Historical Museum and sent to German institutions in Berlin.

In Richbach and in Walbshychi, Lower Silesia, the surviving Jews were lauded by the Polish administration for organizing special brigades to help in harvesting the crops. Their work was praised by local authorities in a letter sent to the Central Jewish Committee formed by the survivors living in Lower Silesia. A poster hailing the work of the Jewish brigades was also issued by the local authorities.

NEWS OF THE MONTH

ACTING in accordance with sharp directives from President Truman to improve the plight of the displaced persons in Germany, especially tens of thousands of Jews, Gen. Dwight D. Eisenhower ordered that lodgings for victims of the Nazis, particularly Jews, are to be requisitioned without hesitation.

The President's letter, which was sent to Gen. Eisenhower together with a copy of a report by Earl G. Harrison, U. S. representative on the Intergovernmental Committee for Refugees, drew the General's particular attention to a section of the report in which Harrison declares that "as matters now stand, we appear to be treating the Jews as the Nazis treated them, except that we do not exterminate them."

Criticizing the failure of the military to carry out the decisions on treatment of displaced persons reached at Potsdam, Mr. Truman called for removal of the DP's from camps into decent houses until they can be repatriated or evacuated. He ordered that "these houses should be requisitioned from the German civil population," stressing that this was "one way to implement the Potsdam policy that the German people 'cannot escape responsibility for what they have brought upon themselves.'"

The President's letter also revealed that he had communicated with the British Government "in an effort to have the doors of Palestine opened to such of these displaced persons as wish to go there."

A dispatch from Frankfurt quoted official Army circles as stating that White House charges of appalling conditions in displaced persons' camps in the U. S. zone were based on old information. One spokesman for Gen. Eisenhower's headquarters said that they felt they had "nothing to apologize for" regarding the present conditions in the camps for displaced Jews. He declared that Jews were now receiving a daily diet of 2,500 calories, twice that given German civilians, and that the camps in which they are quartered are relatively uncrowded.

As of the middle of September, displaced persons, who include tens of thousands of Jews who have not been repatriated to their homes, were still confined behind barbed wire in the DP camps of the German zone occupied by Gen. George S. Patton's Third Army. Armed American soldiers mounted guard at all entrances and the inmates were not permitted to leave the camps except in the most drastic emergency and felt themselves, generally, to be prisoners.

Treatment of these homeless people by the Third Army was in marked contrast to the treatment given displaced persons in the zone policed by the United States' Seventh Army, a survey showed. In this area, there was neither barbed-wire nor armed guards at the camps. Internees were permitted to leave the camps and visit neighboring villages. They enjoyed a much greater freedom than internees under Third Army control.

According to camp authorities in the Seventh Army zone, this greater liberty did not increase problems of discipline but, on the contrary, made the work of the camp authorities easier since the morale of the internees was kept higher.

Sharp criticism of the Army's handling of the displaced persons problem in Ger-

many was mounting daily. Informed sources, while paying tribute to the Army's efficiency in repatriating almost four and a half million persons from Germany since V-E Day, charged that it had failed to show a comprehension of the complexities involved in the cases of the estimated 700,000 non-repatriable persons still in Germany.

☆

THE Palestine police, assisted by large parties of British police, raided cafes, restaurants and public buildings in the center of Jerusalem, checking the identification cards of all persons found there. Fifteen were detained.

While the raid was in progress, the center of the city and all its thoroughfares were isolated from the rest of Jerusalem by a cordon of British mobile police armed with machine guns, and traveling in armed cars.

Some days later, a general strike was called to protest Britain's closing the doors of the country to Jewish immigration. Several Jews were arrested.

In Tel Aviv 70,000 to 80,000 people paraded carrying flags and transparencies declaring: "We Will Fight to the Last Jew Against the White Paper." Mayor Israel Rokeach, addressing a huge mass meeting, warned Britain that "we will not allow the Yishuv to be converted into a ghetto."

The Arab people were assured of friendship by Jewish spokesmen who addressed the mass-meetings. Chief Rabbi Herzog said that they would have

CONVENTION OF THE TORTURED

THE most remarkable Jewish conference ever assembled met in Bergen-Belsen, Germany, when 300 delegates representing about 50,000 displaced Jews held in fifty camps in the American and British zones in Germany gathered to discuss their problems.

The conference was called by the Central Jewish Committee, which represents the Jews now in Germany. Many of the delegates came from hundreds of miles away despite the great difficulties encountered in securing transportation. More than 2,000 spectators, all former internees at the Bergen-Belsen camp, also attended the opening session.

The platform in the great hall in the middle of the new Belsen camp where the opening session was held was draped with two huge white-blue flags and an enormous yellow star, while above it hung a long banner bearing the inscription "Open the Gates of Palestine."

Opening the conference, M. Rosensaft, chairman of the Central Jewish Committee, said that the Jewish survivors will never return to their former homes. He appealed to the conscience of the world to open the gates of Palestine to the Jews liberated from the Nazis. "We appeal to our liberators to make our liberty final and true," he stated.

"faithful friends and brothers within a Jewish Commonwealth."

☆

A DELEGATION of the American Zionist Emergency Council and a delegation representing the American Jewish Committee were received, separately, by President Truman in connection with the Palestine question.

The Zionist delegation, composed of Dr. Abba Hillel Silver and Dr. Stephen S. Wise, on emerging from the White House declined to say anything, declaring that President Truman might say something later.

The delegation of the American Jewish Committee, composed of Judge Joseph M. Proskauer and Jacob Blaustein, revealed that "the President expressed his deep interest in the program to save human life by the securing of prompt issuance of a substantial number of certificates for Jewish immigration into Palestine" and that the President stated "that he was using the good offices of this country to effectuate that result."

☆

TWENTY-TWO thousand people crowded into Madison Square Garden on September 30 to voice their demand for a Jewish state and unrestricted immigration, and a crowd estimated by police at over 45,000 milled around outside listening to the proceedings through loudspeakers.

☆

AN unknown youth shot and killed a British constable near the Tel Aviv post office. The policeman, named Barry, was escorting an official of the Post Office who was returning from a bank with a payroll of \$16,000. They were accosted by the youth, who was armed with a pistol, and ordered to raise their hands above their heads. The postal official dis-

regarded the command and fled toward the post office, as several shots were fired. The constable was rushed to a hospital, where he died.

This crime occurred as measures to prevent disturbances in Palestine were mapped in Jerusalem at a special conference of all district police superintendents.

They were summoned following the publication in the Official Gazette of forty new security regulations aimed at maintaining peace in the country. These regulations include most of the special war-time restrictions which were valid for the war period only.

☆

THE Jewish National Council of Palestine and the Zionist Actions Committee issued a joint proclamation appealing to the British people and the entire civilized world "to prevent a calamity" and to open the doors of Palestine to large-scale immigration of surviving Jews from Europe. "Immigrants will stream to Palestine by all means," the manifesto warned, emphasizing that the Jews in this country will never submit to decrees which will prevent Jews from entering Palestine.

☆

THE central committee of the Palestine Hashomer Hatzair, the Jewish Socialist League, issued a call to Arab workers, peasants and intelligentsia urging them "not to be misled by provocations" and asking them "to strive for an honest and honorable agreement between Arabs and Jews." The League also urged the Jewish defense forces "to prevent any hooligan provocations on the part of Jewish fascist groups."

☆

FOR the first time since the liberation of Prague, anti-Semitic groups there are openly manifesting their feelings.

Government posters urging the people to continue work have been chalked with the word "Jews," and a whispering campaign has begun to the effect that Jews are responsible for various discomforts and inconveniences.

Condemning these actions, the Social Democratic daily, *Pravo Lidu*, calls for intensified de-Nazification measures, and prints a statement by a Czech woman who was imprisoned together with a Jewish friend, which relates how courageous the latter was. It adds that now that the

PRESIDENT DENIES ALLEGED ROOSEVELT COMMITMENT

PRESIDENT TRUMAN denied the report—circulated by the Arab League—that the late President Roosevelt had made certain promises concerning Palestine to King Ibn Saud, when the two met in Egypt following the Yalta conference.

Replying to a question put to him at his press conference, the President said that he had found no record of any conference at which any such statement was made, and, he added, he had looked for such a record very carefully.

Jewish woman has returned from a Nazi camp she is subjected to slander and abuse.

☆

THE air-borne division of the British Eighth Army arrived in Palestine as the vanguard of heavy troop reinforcements the British Government is planning to send into Palestine to prevent possible disturbances there. Their arrival coincided with the return to Jerusalem from London of Lord Gort, Palestine High Commissioner, who has been absent several months.

☆

THE two most influential newspapers in Britain, the *London Times* and the *Manchester Guardian*, suggest that the only feasible solution of the Palestine problem is to partition the country into Jewish and Arab states.

In an editorial commenting on Dr. Weizmann's attack on the policy of the Labor Government regarding Palestine, the *Guardian* says that the "most practical solution still seems to be the creation of a small, but independent, Jewish state by the partition of Palestine, combined with a more generous immigration policy by other countries."

A *Times* correspondent writes that the political deadlock in Palestine is complete and "therefore the recommendations of partition, which is not ideal, but which would involve the smallest amount of injustice to the two partners, is the greatest hope for political stability today, and as valid as it was eight years ago."

HOW NAZIS LOVE THE JEWS NOW!

THE local press reports that a former SS group leader, who commanded a German concentration camp, has been arrested in Tel Aviv, where he was posing as a German-Jewish refugee. He is said to have arrived in Haifa on one of the vessels which recently brought several thousand immigrants from Europe. He secured passage by using forged papers. The police have not disclosed his name.

ZIONIST circles in London revealed that U. S. Secretary of State Byrnes, while attending the meetings of the Council of Foreign Ministers, received Dr. Chaim Weizmann, president of the Jewish Agency, and had a lengthy talk with him on Palestine problems.

A Jewish Agency spokesman said that it is not opposed to the reported British plan to refer the entire Palestine question to the United Nations, but such a move cannot excuse further delay in rescindment of the White Paper.

★

DR. JUDAH L. MAGNES, president of the Hebrew University, in a letter appearing in the *London Times*, rejected the proposal of partition, reiterating his frequently voiced demand for a bi-national state based on numerical parity between Arabs and Jews. He urged the immediate transfer to Palestine of those Jews in Europe who desire to go there and advocated that the country be placed under a United Nations trusteeship, with Britain as the administering authority and the Jewish Agency and the Arab League as members of the regional trusteeship board, which would plan development of Palestine to benefit the whole country, and also determine its absorptive capacity.

☆

DESCRIBING the Palestine situation as "most critical," David Ben-Gurion, chairman of the executive of the Jewish Agency, cabled from London to a meeting of representatives of Jewish organizations in Palestine, urging them to resist the continued enforcement of the British White Paper now that the war is over.

"While I am convinced that the quota of 1,500 immigration certificates offered by the British Government is not the last word of the English people and even of this Government, we cannot submit any longer to this cruel and humiliating treatment."

In Jerusalem, Bernard Joseph, legal adviser of the Jewish Agency, stated: "We are not prepared to wait any longer while our brethren are suffering all over Europe. Every Jew has the right to return to the Jewish Homeland. That is why Britain was given the Palestine Mandate."

[Continued on page 18]

THE JEWS OF ROME

By DONALD DOWNES

BECAUSE Italians protected Jews against Fascist and Nazi persecution to an extent unknown elsewhere in Europe, the ancient but small Roman Jewish community has suffered far less than most and is well on the road to recovery.

Troubles lie ahead, as they do behind, but they are of a lesser nature and will easily be resolved by the continuation of the financial support to local Jewish organizations by the Joint Distribution Committee.

That the community of Rome has prospered somewhat is due in considerable measure to the fact that so many of its members are small retailers of goods purchased by Allied soldiers. They had stored away considerable merchandise bought before the inflation but not sold during the German control because of the danger at that time of keeping their shops open. They have sold this stuff on an inflationary market. But this small and false prosperity is nearing its end. The merchandise, irreplaceable, is running out, and the customers are departing in droves.

At present Vitale Milano, president of the community, is planning a campaign to raise "a substantial sum" within the next few weeks in order to show those who have so generously helped the Roman community that they will, at least, try to help themselves. In this undertaking Milano has the cooperation and blessings of Guiseppi Nathan, president of the Union of Italian Communities.

The relief work in Rome has consisted entirely of the support of local institutions. These are: Delasem, the organization giving immediate relief and concerning itself with displaced Jews, those in concentration camps, and those hidden by friends or non-Jewish institutions throughout Italy; the Deputation of Charities, an institution for the relief of those in camps; the Pollaco school for children; the Roman Jewish Home for the Aged; the Roman Jewish Orphan Asylum; the Roman Jewish Maternity Hospital, and the Roman Jewish Hospital.

Of these, the last two have a rather

special history: The Vatican saved them from the Germans by moving Catholic institutions into them. The Maternity Hospital has been turned back, but the General Hospital has not, apparently merely because the Mother Superior of the Catholic Institution which moved in has become too fond of running a city hospital as well as her former one in the country.

It has been the practice of the J. D. C. to compensate in kind non-Jewish institutions which move out of Jewish property. This is an additional expense, which also lies ahead, especially in the case of the Roman Hospital. While this may seem extravagant, it has great value in that it avoids the problem, said to be serious in France, of non-Jews (who have occupied Jewish property in good faith under the discriminatory laws during the "New Order") being dispossessed without compensation and thus creating a new group of anti-Semites.

The local affairs of the community and its spiritual state are less happy than the relief picture. The ex-chief Rabbi, E. M. Zolli, sits in the Vatican, a bitter and confused old man. He was probably near the truth when he once referred to his conversion to Catholicism as a "conversion of spite." The best that can be said of Zolli appears to be that he was mentally ill, and that he was both disliked and distrusted by the Roman community because of his personal incompetence and apparent selfishness. For months before he resigned and "crossed the Tiber" he was under fire from within, and probably would have been asked to resign. Pending the arrival from Jerusalem of Rabbi Guiseppi Prato, former Roman Rabbi who has accepted the call to succeed Zolli, an old and retired Rabbi named Panzieri is carrying on the work.

Rome's Jewish community is microscopically small compared to the vast communities of Eastern and Central Europe. Its importance is historic and symbolic. Today there are only a little over 10,000 Jews in Rome, and over 3,000 of these are refugees from elsewhere. The normal size of the community is not much bigger.

[Continued from page 17]

But a very real debt of gratitude is owed by them and by world Jewry to the people of Italy. They never accepted the imported Nazi anti-racial laws which Mussolini promulgated in 1938, and when Italy really came under the SS and Gestapo heel in 1943, not only Italian Jews were hidden and fed and clothed by Italians, but also many thousands of foreign Jews who escaped to Italy.

There are thousands of such cases.

☆

ABDUL RAHMAN AZZAM BEY, secretary-general of the Arab League, is leaving for London and Washington, it was reported on an Arabic broadcast over the Jerusalem radio.

In London, according to the broadcast, Azzam Bey will negotiate with the British Government on Palestine and other Middle East issues, on the basis of discussions which he has had in recent weeks with the heads of all the Arab nations. He will also meet with Arab diplomats. The specific nature of his mission in Washington was not disclosed.

☆

JEWISH and Arab workers marched together through the main streets of Tel Aviv, in a demonstration against the administration of the British camps there.

Five-hundred Arabs and Jews went out on strike against what they charged was the unjustified dismissal of two young women workers, and the refusal of the camp authorities to recognize their bargaining committee.

☆

ONE of the two Arabs named to the Histadruth delegation to the World Trade Union Conference in Paris, Ahmed Ahmoud, was kidnapped by unknown persons before he could leave Palestine.

☆

PLANS for immediate relief for the Jews in Poland were mapped by Joseph Schwartz, European director of the Joint Distribution Committee, and leaders of the Central Committee of Polish Jews, the representative body of Polish Jewry, at a meeting in Warsaw.

The plans provide for relief not only for the Jewish survivors now in Poland, but also for Polish Jews who are expected to be repatriated from Russia. They take into account that between 150,000 and 180,000 Polish Jews are in various

parts of the Soviet Union and may soon return to Poland.

☆

THE allegation that Herbert H. Lehman, director of the United Nations Relief and Rehabilitation Administration, cancelled his projected visit to Poland because of the anti-Jewish riots in Cracow, is made in the Polish newspaper *Dziennik Polski*, published in Cracow.

In Washington, an UNRRA spokesman termed the report in the Cracow paper baseless. He said that Mr. Lehman did not intend to go to Poland at this time because he must remain in the United States while Congress is in the process of considering funds for UNRRA.

☆

A LARGE shipment of relief supplies for Polish Jews left Capetown aboard the Swedish steamer *Kolsnaren*, which is carrying the goods without charge. The shipment, which was sent by the South African Jewish War Appeal, consists of 20,000 garments, 3,000 pairs of shoes and 1,000 blankets.

☆

AMERICAN military authorities arrested Karl Ruppert, former Nazi commander of the Warsaw ghetto, who was responsible for the death of thousands of Jews.

Ruppert had been living in Munich dressed in civilian clothes. He was recognized on the street by a Jewish journalist, Ernst Landau, who lived in the Warsaw ghetto during the time when the Nazis were massacring Jews there. Landau pointed him out to American officers.

☆

PRIVATE funeral services were held for Chief Judge Irving Lehman at his home in Port Chester, last month.

Among those attending were his brother, Herbert, director-general of UNRRA, Gov. Thomas E. Dewey, associates of Judge Lehman, and other prominent persons. The services were conducted by Rabbi Nathan A. Perilman, associate rabbi of Congregation Emanu-El in New York City. Burial was in the family plot in Cypress Hills Cemetery in Queens.

☆

RUDOLF HESS, who is scheduled to go on trial as a war criminal in November,

and Nazi Propaganda Minister Josef Goebbels personally drew up plans for the "spontaneous" anti-Jewish demonstrations in Germany in November, 1938, it is revealed in secret files which have been uncovered in Berlin.

☆

MORE than 2,000,000 listeners have attended 1,309 concerts in the nine years since the Palestine Orchestra was founded, the management disclosed as plans were laid for the new season, which began October 11, under the well known Italian conductor, Bernardino Molinari.

The orchestra consists of 70 artists who perform under local and guest conductors. It averages about 149 concerts per season. In common with its more famous contemporary orchestras in the

RICHARD BEER-HOFMANN DEAD

DR. Richard Beer-Hofmann, Austrian Jewish poet and dramatist, died at his home in New York at the age of 79. Funeral services were held at the Free Synagogue, with Dr. Stephen S. Wise officiating.

Prominent in Austrian literary circles from pre-World War I days until the Anschluss, Dr. Beer-Hofmann fled to Switzerland in 1938 after the Nazis confiscated his home and property. He remained there until 1939, when he emigrated to the United States following the death of his wife.

United States, Britain and elsewhere, the Palestine Orchestra labors under a good-sized deficit. Its last year's budget was \$216,000, of which only \$176,000 was covered.

☆

THE shofar was blown before the Wailing Wall at the conclusion of Yom Kippur services, despite an increased police guard which was there to enforce the ban on blowing of the shofar. One youth was arrested.

On Saturday night before Yom Kippur the Irgun Zvai Leumi, Jewish terrorist group, exploded bombs containing leaflets warning the police to stay away from the Wailing Wall on Yom Kippur if they wished to avoid trouble.

BROOKLYN JEWISH CENTER ACTIVITIES

Late Friday Night Services To Begin This Friday

OUR late Friday evening services will begin for this season this Friday evening, October 19th at 8:30 o'clock.

Rabbi Levinthal has chosen as the theme for the opening lecture: "The Siddur—The Prayer Book—Its History, Its Philosophy and Its Relevancy for Our Day." In view of the discussion aroused in Jewish circles because of the publication of a new much publicized prayer book, the Rabbi's theme is of special significance and we are confident that a large congregation will be present to learn more about this very interesting subject.

Cantor William Sauler will lead in the congregational singing and will render a musical selection.

You and your family and friends are cordially invited to be with us.

Lt. Commander Joshua L. Goldberg To Speak at Late Friday Evening Services, October 26th

THE speaker at our late Friday evening services on October 26th will be Lt. Commander Joshua L. Goldberg. Commander Goldberg will speak on a subject in keeping with the Navy Week celebration.

Board of Trustees Meeting October 30th

THE next monthly meeting of the Board of Trustees of the Center will be held on Tuesday evening, October 30th, promptly at 8 o'clock.

Important business will be transacted requiring the presence of every member of the Board.

Institute of Jewish Studies for Adults To Hold Formal Opening Assembly

THE new season of our Institute of Jewish Studies for Adults will open with a public assembly next Thursday evening, October 25th at 8:30 o'clock. Rabbi Levinthal will address the gathering, after which registration in all the classes will take place.

The Institute is open to all men and women of our community. It meets on Tuesday and Thursday evenings between

8 and 10 o'clock. There are also two special classes for women meeting on a week-day morning. Courses are given in the Hebrew language, Bible, Jewish History, Religion and Talmud. The instructors are men and women of high reputation in the field of Jewish scholarship. This year a new course is added in the study of the Yiddish language.

Condolences

THE Rabbi, officers and members of our Center offer their sincerest condolences to Dr. L. Wendell Fifield, the distinguished minister of the Plymouth Church of Brooklyn and Mrs. Fifield, upon the loss of their son, who was killed in battle while serving our country in the armed forces.

OUR most heartfelt expressions of sympathy and condolence are extended to Mrs. Harry Scharaga of 150 Crown Street on the loss of her beloved father, Mr. Saul Marcus of Union City, N. J., on October 4th.

Join a Center Club

YOUNG FOLKS LEAGUE—Adult young men and women. Meets every other Tuesday night.

MASADA CHAPTER—Young men and women of college age. Zionist and social program. Meets weekly.

A. Z. A.—Boys 14-21. Social and Jewish program. Meets Sunday evening.

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Cultural, athletic and social program. Meets every Saturday night.

INTA-LEAGUE GIRLS—Girls in high school. Red Cross, cultural and social program. Meets every Saturday night.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities. Meets every Saturday night.

VIVALETS—Girls in the upper grades. Young Judean and social program. Meets every Saturday night.

TZOFIM AND MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games,

Arts and Crafts. Meets every Saturday night.

RACHEL JUDEANS—Girls in middle grades of Elementary School. Meets every Sunday afternoon.

BOY SCOUTS—Meets every Monday night.

GIRL SCOUTS—Meets every Wednesday night.

Center Clubs are open to the children of Center members and to the students of Center schools. The clubs are guided by expert leaders under the supervision of Rabbi Mordecai H. Lewittes.

Young Folks League

THE Young Folks League of the Center will hold its next regular meeting on Tuesday evening, October 23rd at 8:30 o'clock. They are planning an interesting program for the coming season and will announce their plans at this meeting. An invitation will be extended to the Young Folks League of a neighboring Temple and they will be asked to join our members in a Quiz Contest.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Dr. and Mrs. Louis N. Garber of 897 Empire Boulevard upon the Bar Mitzvah of their son, Burton, which will be celebrated at the Center on Saturday, October 20th.

Sabbath Services

KINDLING of candles at 4:47 P.M.

Friday evening services at 5:00.

Sabbath services, Parsha "Lek-Leka" will commence at 8:45 A.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mr. Edelheit will continue his interesting lectures in Yiddish this Saturday at 4:00 P.M. sharp. All are welcome.

Mincha services at 5:00.

Unveiling

THE unveiling of a monument in memory of Mr. Benjamin Waxman will be held on Sunday, October 21st at two o'clock at the Washington Cemetery, Section 1, Brooklyn, N. Y. In case of rain it will be postponed to the following Sunday.

APPLICATIONS FOR MEMBERSHIP

THE following have applied for membership in the Brooklyn Jewish Center:

ABRAMSON, MISS PEARL

Res. 1710 Union St.

Proposed by Isaac Schrier,
Samuel J. Orloff

ABRUTYN, MILTON D.

Res. 280 Montgomery St.

Bus. Jewelry, 305 E. 45th St.
Married

Proposed by Dr. Maurice Rachmil

ACKER, PHILIP N.

Res. 9502 Kings Highway

Bus. Attorney, 66 Court St.
Married

Proposed by A. H. Zirn

ADELMAN, JACK

Res. 422 Troy Ave.

Bus. Meats, 449 W. 13th St.
Married

Proposed by Mrs. Harry Shor

ALTMAN, DR. LEON S.

Res. 800 Greenwood Ave.

Bus. Surgeon, Same
Married

Proposed by Center Academy

AMREICH, LOUIS S.

Res. 1619 Schenectady Ave.

Bus. Attorney, 521 5th Ave.
Married

Proposed by Center Academy

ARNOLD, IRVING

Res. 455 Schenectady Ave.

Bus. Radio, 380 2nd Ave.
Married

Proposed by Center Academy

BANOWITCH, DR. MORRIS M.

Res. 789 St. Marks Ave.

Bus. Physician, Same
Married

Proposed by Center Academy

BAUMAN, ABRAHAM L.

Res. 4715 15th Ave.

Bus. Attorney, 305 Washington St.
Married

Proposed by Center Academy

BECKER, SAMUEL

Res. 135 Eastern Pkwy.

Bus. Drug Store, 14 Journal Sq.
Married

Proposed by Ralph Sokoloff

THIS is one of the longest lists of applicants presented to the Center, and the Membership Committee is proud that so many men and women of our community have such a high regard for the Brooklyn Jewish Center as to wish to become part of it. We thank these new members for their interest in us and welcome them into our family.

Maurice Bernhardt,
Chairman, Membership Committee

BERKOWITZ, CHARLES

Res. 376 Chester St.

Bus. Accountant, 60 E. 42nd St.
Single

BERKOWITZ, NORMAN

Res. 365 New York Ave.

Single
Proposed by Joseph Goldberg,
Murray Danciger

BERLOWITZ, DR. HAROLD D.

Res. 1446 President St.

Bus. Physician, Same
Married

Proposed by Dr. Max Goldstein

BERSHAD, JOHN

Res. 110 Arlington Ave.

Bus. Infants Wear, 1350 Broadway
Married

Proposed by Center Academy

BERSON, DR. WILLIAM

Res. 706 Eastern Pkwy.

Bus. Physician, Same
Single

Proposed by Joseph Goldstein

BLAIR, GEORGE S.

Res. 251 Penn St.

Bus. Typesetting, 64 Suffolk St.
Married

Proposed by Theodore H. Puchkoff

BLAND, BARNEY

Res. 305 Linden Blvd.

Bus. Shoes, 152 Duane St.
Married

Proposed by George Kramer

BLOCK, NORMAN S.

Res. 1317 Union St.

Bus. C.P.A., 11 W. 42nd St.
Single

BLONSTEIN, DR. MAX

Res. 65 Ocean Ave.

Bus. Physician, Same
Married

Proposed by Center Academy

BLUMBERG, EDWARD J.

Res. 1356 Union St.

Bus. Stationery & Law, 71 Broadway
Married

BLUMENFELD, DR. LOUIS

Res. 221 Brooklyn Ave.

Bus. Physician, Same
Married

Proposed by Dr. Harry Bernstein

BLUTSTEIN, JACK

Res. 750 Lefferts Ave.

Bus. Clothing, 141 W. 36th St.
Married

Proposed by Center Academy

BRODY, LEO

Res. 1016 Union St.

Bus. Dental Lab., 641 Sterling Pl.
Married

BRODY, WILLIAM S.

Res. 624 Empire Blvd.

Bus. C.P.A., 261 Broadway
Married

Proposed by Barnett Levine

BURG, SAMUEL

Res. 1579 Sterling Pl.

Bus. Grocery, 263 Schenectady Ave.
Married

Proposed by Joseph Fried

CEDARBAUM, KIVA

Res. 760 E. 10th St.

Bus. Blouses, 527 7th Ave.
Married

Proposed by Center Academy

CHAFKIN, GEORGE

Res. 9224 Avenue B

Bus. Tailor, 18 W. 45th St.
Married

Proposed by Herman Chafkin

CLAMAN, BENJAMIN W.

Res. 36 E. 51st St.

Bus. Shirt Mfg., 1115 Broadway
Married

COHEN, ALBERT MARTIN

Res. 542 Saratoga Ave.

Bus. Attorney, 16 Court St.
Married

Proposed by Center Academy

- COHEN, HARRY H.
Res. 240 Crown St.
Bus. Upholstery Fabrics, 450 4th Ave.
Married
Proposed by Wm. C. Smerling
- COHEN, JACK
Res. 583 E. 91st St.
Bus. Cigars, 53 Chambers St.
Married
Proposed by Herman Chafkin
- COHEN, MONROE
Res. 982 Eastern Pkwy.
Bus. War Dept., Ft. Tilden
Single
- CONN, BENJAMIN
Res. 1560 E. 18th St.
Bus. Wholesale, 47 W. 34th St.
Married
Proposed by David Trilling
- DACHS, MOE
Res. 1324 Carroll St.
Bus. Insurance, 60 John St.
Married
Proposed by Benjamin Katz
- DRESSNER, GEORGE M.
Res. 737 Crown St.
Bus. Printing, 223 W. 35th St.
Married
Proposed by Joseph Shakun
- DWORETZSKY, DR. MORRIS
Res. 200 Hewes St.
Bus. Physician, Same
Married
Proposed by Center Academy
- EISNER, SEYMOUR P.
Res. 725 Eastern Pkwy.
Bus. Importer, 932 Broadway
Single
Proposed by Mrs. Esther Pressner,
Felix Eisner
- ENIS, HARRY N.
Res. 175 Eastern Pkwy.
Bus. Children's Wear, 1430 Pitkin
Ave.
Married
Proposed by Abe Mann
- EPSTEIN, PHILIP B.
Res. 1209 President St.
Married
Proposed by Joseph Goldstein
- FALIK, JUDAH L.
Res. 440 Brooklyn Ave.
Bus. Jewelry, 63 Chrystie St.
Married
Proposed by Benj. Katz
- FEINSTEIN, ISIDORE
Res. 17 Ludlam Pl.
Bus. Restaurant, Same
Married
Proposed by Julius Zimmerman
- FEINSTEIN, MAX
Res. 763 Eastern Pkwy.
Bus. Realty, 16 Court St.
Married
Proposed by Joseph Goldstein
- FELDMAN, DAN
Res. 2001 E. 9th St.
Bus. Ribbons, 15 W. 38th St.
Married
Proposed by Samuel Schoenfeld
- FINKEL, MORRIS C.
Res. 257a Brooklyn Ave.
Bus. Teacher, E. N. Y. Vocational
H. S.
Married
Proposed by Center Academy
- FISCHER, JACK
Res. 372 Crown St.
Bus. Rest., 1546 Pitkin Ave.
Married
Proposed by Benj. Brown
- FISHMAN, DAVID
Res. 539 Crown St.
Bus. Dress Mfg., 254 W. 35th St.
Married
Proposed by Bernard Krumbein
- FLUG, SAMUEL S.
Res. 78 Exeter St.
Bus. Ind. Engineer, 450 7th Ave.
Married
Proposed by Center Academy
- FORSMITH, CHARLES
Res. 309 Crown St.
Bus. Poultry, 394 Lexington Ave.
Married
Proposed by Mrs. Paul Barnett
- FOX, JEROME
Res. 1288 E. 48th St.
Bus. Boys Clothing, 142 5th Ave.
Married
Proposed by Harold Finkelstein,
Edw. Geroff
- FRIED, WILLIAM
Res. 486 Brooklyn Ave.
Bus. Accountant, 225 Bway.
Married
Proposed by Edward Manes,
Dr. Irving L. Rosof
- FROMAN, HARRY
Res. 285 Eastern Pkwy.
Bus. Book Promotion, 66 Court St.
Married
- FRUITSTONE, HENRY
Res. 1270 President St.
Bus. Lawyer, 305 Broadway
Married
Proposed by Abe Mann
- GABERMAN, ABRAHAM
Res. 742 Montgomery St.
Bus. Textile
Married
- GELLAR, AL
Res. 29 Rockaway Pkwy.
Bus. Meat, 89 N. 6th St.
Married
Proposed by Frank F. Rose,
Edward Shwom
- GELLER, MISS BEATRICE
Res. 990 Montgomery St.
- GERSHUNY, ABE
Res. 240 E. 18th St.
Bus. Dresses, 1400 Broadway
Married
Proposed by Center Academy
- GINSBURG, MISS ELEANOR
Res. 1281 Eastern Pkwy.
- GOLDBERG, MOSES H.
Res. 1681 President St.
Bus. Export, 101 W. 31st St.
Single
- GOLDSTEIN, JULIUS L.
Res. 2100 Westbury Court
Bus. Lawyer, 150 Broadway
Married
Proposed by Center Academy
- GONDELMAN, ALBERT
Res. 728 Montgomery St.
Bus. Attorney, 16 Court St.
Married
Proposed by Morris Fried,
Samuel Rosenthal
- GOODMAN, BENJAMIN B.
Res. 20 Plaza St.
Bus. Labor Relations, 251 W. 42nd
St.
Married
- GRAYZEL, DR. HAROLD G.
Res. 62 Midwood St.
Bus. Physician, Same
Married
Proposed by Center Academy
- GREENBERG, DAVID G.
Res. 201 Eastern Pkwy.
Bus. Mfg., 520 8th Ave.
Married
Proposed by Center Academy

- GREENBERG, MARCY
Res. 250 Montgomery St.
Bus. Beverages, 18 Bainbridge St.
Married
Proposed by Alfred Schwartz,
Lawrence Sobel
- GREENBERG, SAMUEL
Res. 56 Dover St.
Bus. Machinery, 318 Lafayette St.
Married
Proposed by Center Academy
- GROPPER, MORRIS
Res. 255 Eastern Pkwy.
Bus. Newspaper, 220 E. 42nd St.
Married
Proposed by Center Academy
- GROVE, BERNARD
Res. 1420 E. 4th St.
Bus. Women's Wear, 24 W. 57th St.
Single
- HACK, ISADORE
Res. 347 New York Ave.
Bus. Knitting, 26 W. 17th St.
Married
Proposed by Abr. Goldsmith
- HAMMER, BUD
Res. 20 Plaza St.
Bus. Furs, 130 W. 30th St.
Married
Proposed by Sam Schoenfeld
- HAMMER, JESSE L.
Res. 720 Avenue M
Bus. Furs, 130 W. 30th St.
Single
Proposed by Sam Schoenfeld
- HAND, WILLIAM
Res. 632 Montgomery St.
Bus. Drugs, 2553 Atlantic Ave.
Married
- HIRSCH, DR. AARON
Res. 328 New York Ave.
Bus. Physician, Same
Married
Proposed by Dr. Max Goldstein
- HOFFMAN, CONRAD
Res. 1255 Park Pl.
Bus. Dairy, 941 E. 180th St.
Married
Proposed by Joseph Goldstein
- HOFFMAN, LEON
Res. 9 Prospect Park W.
Bus. Cotton Dresses, 1350 Broadway
Married
Proposed by David J. Mellins
- HOMLER, HARRY
Res. 4105 Avenue P
Bus. Paper Boxes, 226 Franklin Ave.
Married
Proposed by Sol Alper, Phil Amster
- HOROWITZ, GUSTAVE L.
Res. 164 Linden Blvd.
Bus. Lamps, 1074 St. Johns Pl.
Married
Proposed by Jack Passoff
- JAFFE, MISS ETHEL L.
Res. 1163 President St.
Proposed by Hyman Helfand,
Ira Kraner
- JAMPOLIS, MAX
Res. 1384 Carroll St.
Bus. 621 Broadway
Married
- KASS, HARRY
Res. 223 Lenox Rd.
Bus. Realty, 211 W. 27th St.
Married
Proposed by Edward Fuchs
- KAUFMAN, OSCAR
Res. 486 Brooklyn Ave.
Bus. Directory, 320 Broadway
Married
Proposed by Chas. Rubenstein,
Maurice Bernhardt
- KELLER, ARTHUR R.
Res. 789 St. Marks Ave.
Bus. Engineering, 85 Liberty St.
Married
Proposed by S. David Wexler
- KLEEMAN, IRVING
Res. 95 Eastern Pkwy.
Bus. Instructor, 60 W. 13th St.
Married
Proposed by Dr. Arthur Levine,
Harry Sussman
- KOGAN, LOUIS
Res. 650 E. 95th St.
Bus. C.P.A., 55 W. 42nd St.
Single
- KRAMER, MAX
Res. 1339 Union St.
Bus. Railway Mail Clerk
Married
Proposed by Judge Emanuel Greenberg,
Wm. B. Volel
- LAZAROWITZ, JOSEPH
Res. 388 Crown St.
Bus. Blouses, 552 Broadway
Married
Proposed by Harry Klaristenfeld
- LAZAROWITZ, LOUIS
Res. 1541 President St.
Bus. Blouses, 542 Broadway
Married
Proposed by Harry Klaristenfeld
- LEIBOWITZ, MEYER
Res. 486 Brooklyn Ave.
Bus. Lawyer, 18 E. 41st St.
Married
Proposed by Chas. Rubenstein
- LEIF, LEONARD
Res. 39 Ocean Ave.
Bus. Dresses, 1385 Broadway
Married
- LESH, MISS LORRAYNE
Res. 756 Crown St.
Bus. Curtains, 396 Knickerbocker
Ave.
- LEVEY, JULIUS
Res. 1321 Union St.
Bus. Accountant, 165 Ft. Greene Pl.
Married
Proposed by Abraham Ginsburg
- LEVINE, NATHAN L.
Res. 260 Rochester Ave.
Bus. Attorney, 152 W. 42nd St.
Married
Proposed by Center Academy
- LEVITAN, MURRAY M.
Res. 324 E. 4th St.
Bus. Ribbons, 15 W. 38th St.
Married
Proposed by Sam Schoenfeld
- LEVITT, DR. J.
Res. 1370 Eastern Pkwy.
Bus. Physician, Same
Married
Proposed by Center Academy
- LEVRANT, M.
Res. 1717 Avenue N
Bus. Pleating, 575 8th Ave.
Married
Proposed by Center Academy
- LEWIS, JESSE
Res. 25 Parade Pl.
Bus. Cottons, 1350 Broadway
Married
Proposed by Mrs. Bernard Jaffe
- LUBETZKI, REUBEN
Res. 1561 Union St.
Bus. Furniture, 174 Union Ave.
Married
Proposed by John Jaffin
- MAGIT, MISS LAURA
Res. 204 Rogers Ave.
Proposed by Mrs. H. Amer
- MAJZLIN, DR. GREGORY
Res. 163 Rockaway Pkwy.
Bus. Physician, Same
Married
Proposed by Center Academy

- MANTELL, ABRAHAM
Res. 760 Montgomery St.
Bus. Bus Lines, Ozone Park
Married
- MANTON, MORSE A.
Res. 200 E. 18th St.
Single
Proposed by Joseph Goldstein
- MARCUS, Miss FRANCES R.
Res. 1018 Eastern Pkwy.
Bus. Export
Proposed by Michael Kahn
- MARVEL, MOE
Res. 255 Eastern Pkwy.
Bus. Production, 520 8th Ave.
Married
*Proposed by Dr. Jacob Ruchman,
Mr. and Mrs. Henry Monasch*
- MEISEL, Miss LUCILLE
Res. 125 Brighton 11th St.
Proposed by Joseph Lapidus
- MELTZER, HERMAN
Res. 489 Montgomery St.
Bus. Lawyer, 506 Municipal Bldg.
Single
- MESSINGER, LEOPOLD
Res. 1281 Union St.
Bus. Furs, 345 7th Ave.
Married
Proposed by Henry A. Kahan
- MILLER, MORRIS
Res. 1045 St. Johns Pl.
Bus. Lamps, 1074 St. Johns Pl.
Married
Proposed by Jack Passoff
- MOLOW, MORRIS
Res. 353 Martense St.
Bus. Dresses, 253 W. 35th St.
Married
Proposed by Center Academy
- NEUGEBORN, MORRIS
Res. 446 Kingston Ave.
Bus. Butter & Eggs, 19 Harrison St.
Married
Proposed by Mr. and Mrs. Felix Eisner
- OSTRIN, Miss ALICE
Res. 92 E. 53rd St.
- PLAGER, Miss SELMA
Res. 227 Rogers Ave.
- POSTER, MAJOR HENRY
Res. 2508 Avenue J
*Proposed by Center Academy,
George Dubrow*
- REINSTEIN, DR. CHAS.
Res. 641 E. 17th St.
Bus. Physician
Married
- REZNICK, MOSES
Res. 441 Brooklyn Ave.
Bus. Butcher, 891 DeKalb Ave.
Married
- RICHMAN, LOUIS S.
Res. 309 Crown St.
Bus. Elec. Fixt., 96 Prince St.
Married
Proposed by Mrs. Fannie Forsmith
- ROSENBERG, ABRAHAM
Res. 700 Montgomery St.
Bus. Dresses, 700 Montgomery St.
Married
Proposed by Samuel Rosenthal
- ROSENBERG, AL
Res. 486 Eastern Pkwy.
Bus. Carpets, 809 Nostrand Ave.
Single
Proposed by Gerald Jacobs
- ROSENBERG, JACK
Res. 888 Montgomery St.
Married
*Proposed by Harry Warshawsky,
Joseph Goldstein*
- ROSENBERG, WILLIAM
Res. 1322 Fulton St.
Bus. Grocer, Same
Married
Proposed by Center Academy
- ROSENBLOOM, DAVID
Res. 1045 St. Johns Pl.
Bus. Accountant, 31 Union Sq.
Married
Proposed by Harry Munzer
- ROSENDAHL, EDWARD
Res. 80 Lenox Rd.
Bus. Chemicals, 26 Court St.
Married
Proposed by Joseph Goldstein
- ROSENSTEIN, HAROLD
Res. 122 E. 94th St.
Bus. Accountant, 130 W. 42nd St.
Single
- ROTHKOPF, HARRY
Res. 1577 E. 47th St.
Bus. Letter Shop, 336 Adams St.
Married
Proposed by Center Academy
- ROTHMAN, IRVING
Res. 25 Lefferts Ave.
Bus. Trousers, 122 5th Ave.
Married
Proposed by Center Academy
- RUBIN, SAMUEL
Res. 75 Martense St.
Bus. Accountant, 521 5th Ave.
Married
- RUTENBERG, HARRY
Res. 135 Eastern Pkwy.
Bus. Dresses, 462 7th Ave.
Married
- SABBETH, JOSEPH C.
Res. 4401 Snyder Ave.
Bus. Lumber, Same
Married
Proposed by Center Academy
- SAPON, NATHAN
Res. 1076 Eastern Pkwy.
Bus. Envelopes, 65 Wooster St.
Married
- SATZ, Miss SALLY
Res. 707 Montgomery St.
Proposed by Joseph Goldstein
- SCHEINERT, ARTHUR
Res. 751 St. Marks Ave.
Bus. Hardware, 141 Prince St.
Married
Proposed by Frank Schaeffer
- SCHIFF, DR. MILTON
Res. 1303 Carroll St.
Bus. Dentist, 287 Kingston Ave.
Married
*Proposed by Leo Kaufmann,
Maurice Bernhardt*
- SCHIFF, SIMON
Res. 1368 E. 27th St.
Married
Proposed by Center Academy
- SCHUB, DR. BENJAMIN
Res. 772 Sackman St.
Bus. Dentist, 1043 Manhattan Ave.
*Proposed by Dr. Lionel H. Bernstein,
Dr. Frank G. Bass*
- SCHWARTZENFELD, SIDNEY
Res. 2 Stoddard Pl.
Bus. Rayon, 239 W. 39th St.
Married
Proposed by Philip J. Albert
- SEIDMAN, IRVING
Res. 1664 President St.
Bus. Buttons, 262 W. 38th St.
Married
Proposed by Joseph Goldstein
- SELEY, DR. SAMSON A.
Res. 1382 President St.
Bus. Physician, Same
Married
*Proposed by Dr. Jacob Ruchman,
Dr. Samuel Silber*
- SELIGMAN, GEORGE
Res. 668 Lefferts Ave.
Bus. Drugs, 55 Avenue C
Married
Proposed by Center Academy

SENFT, FRED

Res. 718 Montgomery St.
Bus. 356 Graham Ave.
Single
Proposed by Samuel A. Seeger

SENFT, IRVING

Res. 24 Hampton Pl.
Bus. Post Office, N. Y.
Married
Proposed by Center Academy

SETCHEN, MACK

Res. 888 Montgomery St.
Bus. Novelties, 30-20 Thomson Ave.
Married
*Proposed by Harry Warshawsky,
Joseph Goldstein*

SHAPIRO, MISS DORIS M.

Res. 889 Linden Blvd.
Proposed by Harry Zucker

SHAPIRO, MISS LEE

Res. 975 Washington Ave.

SHARKEY, DAVID

Res. 436 New York Ave.
Bus. Coats, 520 8th Ave.
Married
Proposed by Albert Witty

SHAW, MISS NORMA

Res. 760 Crown St.

SIEGEL, MILTON M.

Res. 115 E. 21st St.
Bus. Lawyer, 51 Chambers St.
Married
*Proposed by Center Academy,
Frank Schaeffer*

SONNENBERG, DR. LEONARD

Res. 1493 Park Pl.
Bus. Dentist, Same
Married
Proposed by Center Academy

SPEVACK, HARRY

Res. 1465 Carroll St.
Bus. Teacher, P. S. 225
Married
*Proposed by Harry Blickstein,
Dr. Victor Spevack*

STARK, SAMUEL R.

Res. 719 Eastern Pkwy.
Bus. Lawyer, 277 Broadway
Married
Proposed by Joseph Goldstein

STAUB, CHARLES

Res. 789 St. Marks Ave.
Bus. Neckwear, 24 Boerum St.
Married
Proposed by Dr. Louis A. Berk

STECKLOW, MISS ROSE

Res. 231 E. 53rd St.
Proposed by Sidney Kaplan

STEIN, EMANUEL

Res. 163 Ocean Ave.
Bus. Teacher, 100 Washington Sq. E.
Married
Proposed by Center Academy

STOLLAR, RALPH P.

Res. 8812 Avenue A
Bus. Post Office, St. Johns Pl.
Married
*Proposed by Center Academy,
Abraham Ginsburg*

TAUB, ALEXANDER

Res. 1770 Union St.
Bus. Teacher, P. S. 55
Married
Proposed by Center Academy

TILLMAN, MISS SONJA

Res. 35 E. 58th St.

WALLACE, IRVING

Res. 824 E. 12th St.
Bus. Radio Dist.
Married
*Proposed by Morris Goldstein,
Milton Chasin*

WEINSTEIN, ISIDOR

Res. 750 Howard Ave.
Bus. 512 7th Ave.
Married
Proposed by Center Academy

WITTY, IRWIN D.

Res. 240 Crown St.
Bus. Hosiery, 35 W. 30th St.
Single
Proposed by Albert Witty

YOBLO, ARTHUR

Res. 662 Lefferts Ave.
Bus. Silk, 1441 Broadway
Married
*Proposed by Samuel Lehman,
Harry Citron*

ZEVON, LOUIS

Res. 5111 Clarendon Rd.
Bus. Ladies' Und., 118 Spring St.
Married
Proposed by Center Academy

ZISES, BERNARD

Res. 774-14 113th St.
Bus. Mfg., 520 8th Ave.
Married
Proposed by Edward Fuchs

ZUCKER, NATHAN

Res. 129 E. 38th St.
Bus. Real Estate, 108 Avenue D
Married
*Proposed by Dr. S. J. Miller,
Irving Kofsky*

The following have applied for reinstatement:

AARON, DR. IRVING P.

Res. 751 St. Marks Ave.
Bus. Dentist, Same
Married

Proposed by Adolph Silberstein

BAIM, MURRAY

Res. 125 Mackenzie St.
Bus. Coal & Oil, 137 Varick St.
Married

Proposed by Al and Harry Radutzky

BLOOMGARDEN, HYMAN

Res. 519 Eastern Pkwy.
Bus. Attorney, 26 Court St.
Widower
*Proposed by Louis Albert,
Philip Rosenbloom*

FELDMAN, ABRAHAM

Res. 1289 Union St.
Bus. Liquor, 780 Nostrand Ave.
Married
Proposed by Henry A. Kahan

GLASER, MURRAY

Res. 561 E. 55th St.
Proposed by Samuel Schoenfeld
GOLDBERG, JOSEPH
Res. 55 Eastern Pkwy.
Bus. Candies, 196 Rogers Ave.
Married
Proposed by Alex Bernstein

PUNIA, CHARLES

Res. 19 Exeter St.
Bus. Real Est., 16 Court St.
Married
Proposed by Center Academy

SEIDERMAN, PAUL

Res. 1372 Union St.
Bus. Attorney, 32 Court St.
Married

MAURICE BERNHARDT,
Chairman, Membership Committee

Personal

CONGRATULATIONS are extended to Rev. Dr. Michael Higger, lecturer in Talmud in our Center Institute of Jewish Studies for Adults, upon his appointment by the Rabbinical Assembly of America as Research Fellow in Jurisprudence. This is the new fellowship established by the Rabbinical Assembly and Dr. Higger is the first to receive this award.

Acknowledgment of Gift

WE acknowledge with thanks receipt of a donation of prayer books from Mr. and Mrs. Bernard Goldfarb of 1590 Carroll Street in honor of the Bar Mitzvah of their son, Edward, on June 30, 1945.

HONOR ROLL

The following is an additional list of Center members, children and grandchildren of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press.

Cohen, Horace Wolfe, S 1/c
Hack, Jack Z., Sgt.
Levey, Alfred, Pfc.
Levey, Leonard, Pfc.
Rubin, Robert J., Pvt.
Stark, Jack L., Pfc.
Stark, Robert, Cpl.
Yoblon, Marvin M., Pfc.



The following is a list of promotions in rank:

Forbes, Daniel George, Lt. S.G.
Goell, David, Pfc.
Goldorf, Jeanne, Capt.
Hornick, Morton J., W.O.
Horowitz, Nat, Sgt.
Leibler, Jay D., Pfc.
Levenson, Theodore C., Ensign
Lieberman, A. Joseph, Qm. 3/c
Mandelker, B., Capt.
Marx, Melvin, Pfc.
Nelson, Philip, T/Sgt.
Prince, Milton, Lt. Comm.
Rothkopf, Jules S., R s/c
Rubenstein, Marc, Ensign
Shiffman, Sidney, Lt.
Siegel, Leonard, T/Sgt.
Steinberg, Bernard, Lt. S.G.

ROSH HASHONAH IN YOKOHAMA

[Continued from page 10]

able Ark on the platform, with its traditional blue cover and gold-embroidered star. The building had been only slightly damaged and was a welcome relief from all the destruction, desolation and squalor visible in all directions along the route.

While the congregation was small, perhaps a hundred men, it was a fairly representative group, composed primarily of air home-troops, who were in occupation of the immediate area, with a sprinkling of Naval personnel from the ships in the bay, a Marine or two, and even a British sailor, all assembled in this far corner of the earth, thousands of miles from families and homes and teachers, to usher in the New Year in the traditions of their fathers. It was really a heartwarming sight.

The Rabbi you know. He too made an impressive picture—a Rabbi with a beard, wearing over his uniform a white silk robe, which he later told me a Filipino soldier had tailored for him out of a parachute. The cantor, a young paratrooper with a pleasing voice, did very well—even to the blowing of the shofar. While he lacked Mr. Rogoff's expertness, his efforts were nonetheless appreciated on this occasion.

I was surprised to find a Torah, there, in Japan, but I guess the Army is better equipped in that respect than the Navy. Being so widely separated, and each ship a different command, accounts for the difference, I guess. I'm sure you'll be pleased to know that there was no talking in the congregation during the reading of the Torah. It was rather a special treat for all of us and was deeply appreciated. The service, conducted partly in Hebrew and partly in English, with a great deal of responsive reading, lasted, altogether, two hours, but I shall not soon forget the experience.

I guess it doesn't sound like much now that I've reduced it to writing, but it meant a great deal to me, and I thought you'd be interested to hear about it. I shall be looking forward to attending the services at our Center once again, soon.

Monthly Membership Social

Thursday Eve., October 25th
at 8:15 o'clock

There will be a brief business meeting followed by a program of entertainment by

PAUL BENSON

Mad Auctioneer

and

ROSS McLEAN

Silvertone Baritone

Center members and their wives are cordially invited to attend

Refreshments will be served

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TOWARD A PROGRAM OF JEWISH ACTION

[Continued from page 6]

established itself without pain and sacrifice. The truly remarkable thing is that Jewish Palestine has made such phenomenal progress with so little trouble. We may hope that the problems with the neighbors and with the supervisory state will solve themselves more easily than the similar problems with the Ammonites and Samaritans on the one hand, and with Persia on the other, twenty-five hundred years ago. If they do not solve themselves immediately and if the building of Jewish Palestine takes a century, or two, or three, it will still be worth whatever we invest of energy and wealth. American Israel dare not be discouraged; its discouragement may undermine the future of Palestine more surely than any White Paper or any plotting Arab confederation.

There is another area of life, however, which is in a sense broader than the others and upon which the solution of several others depends. It is true that much of our life as Jews is dependent upon external circumstances beyond our control. This is not something peculiar to the Jewish people, for the life of every individual, every group and every nation is to some extent dependent on movements and events elsewhere. This "one world" of ours is much more interdependent than the average person realizes. We have learned through a bitter war that what happens in Germany or in China affects us directly in the United States. The point is that Jews tend to exaggerate the view that they are objects rather than molders of their history. The fact is that Jews can do as much or as little to change the currents of life as almost anyone else. Our survival in the midst of a hostile world is evidence that we can, to some extent, be masters of our destiny. The only difference between us and other groups is that for a variety of reasons Jews are more vulnerable, that is, more sensitive to external forces, and, if such forces take an evil turn, the Jews are the first to feel the calamitous results. Clearly, in self-defense, the Jews must try their utmost to guide social and economic forces before they get out of hand.

The United States is faced during the coming year with a problem of unem-

ployment which threatens to shake the American system to its foundations. Already, at this writing, strikes are convulsing the economy of the country. A struggle between labor and capital is in the making which may well be the most characteristic feature of our country's life for a generation. If that should come to pass, the position of the American Jew will be precarious indeed. Only an energetic, straightforward expression on the part of a large segment of the American population in favor of justice to labor and of full employment can still avert the danger threatening American life and democracy. There is still time, before the lines of battle are drawn. It is not an insoluble problem, and the Jews must exert themselves to help in its solution.

It requires very little imagination and only a slight knowledge of Jewish history to see the consequences of failure and to resolve this problem peacefully. Again and again, the rebellion of the masses, stirred by the blindness, greed and poor leadership among the ruling classes of various countries, resulted first of all in attacks upon the human rights of the Jewish population. No one gained from it, least of all the masses whose wrath was shunted away from the real causes of their troubles by being directed towards the Jews. This sort of thing must not happen here.

Is this an appeal to the selfish interests of the Jews? Perhaps it is. But it is also to the interest of the country as a whole and completely in line with American tradition and idealism. It is, moreover, quite true to Jewish idealism to see that justice flows like water and righteousness like a mighty stream. We may be few in number, but whatever influence we have must be exerted in favor of social peace and justice.

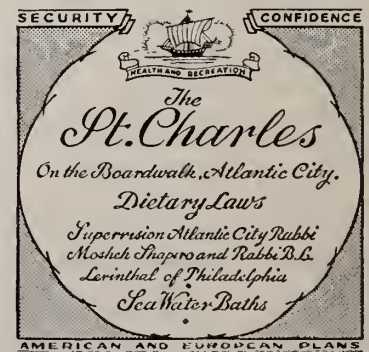
Obviously there are other areas of Jewish life, besides the four just discussed, in which restorative activity is called for; but these seem to be the most fundamental, the most general, and the most pressing. There is the problem of how to interpret Judaism in terms as acceptable to the contemporary mind even as previous generations reinterpreted it for their day and age. It is not a ques-

tion of reform, but one of comprehension, sometimes no more than a question of semantics. There is, further, the problem of democratizing our communities so as to change their emphasis from charity to inner Jewish need. There is also the problem of Jewish unemployment. For we are faced in the United States with an increasing number of economic fields closed to Jews. The welfare of both our country and our Jewish group requires a careful and thorough consideration of this problem. These and a host of other problems exist, but they can be solved only slowly, after long discussion and experimentation.

The Jew of today must turn his eyes to the future and draw upon his resources of faith and idealism to rebuild his shattered world. The late President Roosevelt's phrase that the thing to fear most is fear itself applies to us in this hour of bewilderment. There are five million of us in this country. Even in our disunity a substantial number of us can find bases of cooperation in our common heritage and our common hopes. Nor are American goodwill and idealism exhausted. Above all, we must not despair, but each in his own way find an area of Jewish life to which he can devote himself. We owe it to ourselves, to the memory of our martyred brothers, and to the world.

Center Library Resumes Regular Schedule

THE Center Library is now open for the circulation of books in English, Hebrew and Yiddish and its regular schedule has been resumed as follows: Monday, Tuesday, Wednesday and Thursday from 3:30 to 9:30 P.M., and on Sunday morning from 10 A.M. to 3 P.M.



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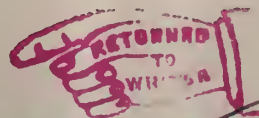
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